# THE PRACTICE OF PIETY,

Directing a Christian, how to walk that he may please God.

*Amplified by the Author.*

The last Edition.

*Newly overseen and corrected.*

I. Tim. IIII. v. 8.
Pietie hath the promise.

ROTTERDAM,
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# To the High and Mighty PRINCE CHARLES, Prince of Wales.

CHRIST JESUS, the PRINCE of Princes, 1 Tim. 6: 15. Rev. 22: 13. bleſſe your Highneſs with length of dayes, and an increaſe of all Graces; *which may make you* truly proſperous in this life, & eternally happy in that which is to come.

Jonathan shot three Arrowes, to drive David further off from Sauls furie, 1 Sam. 20. 20. 22. & this is the third Epiſtle which I have written, to draw your Highneſſe neerer to Gods favour, by directing your heart to begin (like Joſiah, 2 Chron. 34: 3.) in your *a* youth, to ſeeke after the God of David, (& of Jacob) your Father. Not but that I know, that your Highneſſe doth this without mine admonition



*a Qui monet ut facias, quod jam facit, ipſe monendo facit, & hortatu comprobat acta ſua.*

but because I would with the Apostle, 2 Co
8: v.7. have you to abound in every Grace,
Faith & knowledge, and in all diligence, a
in your love to Gods service and true Religio
Never was there more need of plain and unfa
ned Admonitions: for the Comick in that sa
ing, seemes but to have prophecyed of our t
mes, *Obsequium amicos, veritas odium pari*
And no marvell; seeing that we are faln in
the dregs of Time, which being the last, mu
needs be the worste dayes. And how can the
be worse, seeing Vanitie knows not how t
be vainer, nor Wickednesse how to be mo
wicked? and whereas heretofore those ha
been counted most holy, who have shew
themselves most zealous in their Religion: the
are now reputed most discreet, who can ma
the least profession of their Faith. And th
these are the last dayes, appears evidently
because the Securitie of mens eternall state ha
so overwhelmed, (as CHRIST foretold
should Mat.25,1.&c.) all sorts: that most wh
now live, are become lovers of pleasure
more then lovers of GOD: 2 Tim. 1,
And of those who pretend to love GOD,
GOD! what sanctified heart can but bleed,
behold how seldom they come to Prayers? ho
irreverently they heare Gods Word? what stra
gers they are at the Lords Table? what assid
ous spectators they are at Stage-playes! whe
(beeing Christians) they can sport themselv

o heare the Vaſſals of the (a) Devil ſcoffing re-
gion, and blaſphemouſly abuſing phraſes of
oly Scripture on their Stages, as familiarly as
hey uſe their Tobacco-pipes in their bibbing-
ouſes. So that he who would now adayes ſeek
n moſt Chriſtians for the power, ſhall ſcarce
lmoſt find the very ſhew of godlineſſe. Ne-
er was there more ſinning, never leſſe remorſe
or ſin. Never was the Judge neerer to come
ever was there ſo little preparation for his
Comming. And if the Bridegroom ſhould
ow come, how many (who think themſel-
es wiſe enough, and full of all knowledge)
would be found foolish Virgins, without one
Drop of the Oyl of ſaving Faith in their lamps?
For the greateſt wiſedome of moſt men in this
ge, conſiſts in being wiſe, firſt, to deceive
thers, and in the end, to deceive themſel-
es.

And if ſometimes ſome good book haps in
o their hands; or ſome good motion com-
neth into their heads, whereby they are put in
minde to conſider the uncertaintie of this life
reſent; or how weak aſſurance they have of
ternall life, if this were ended: and how



(a) *Exemplum accidit mulieris, Domino teſte, quæ bea-
rum adiit, & inde cum Dæmonio rediit, Itaque in exorciſ-
to cum oneraretur immundus ſpiritus, quod auſus eſt fidelem
ingredi: conſtanter & juſtiſſime quidem (inquit) feci, in meo
am inveni. Tert. de ſpect. Lib. 6, 26.* Therefore Tertullian
n *Cap. 6* cals the ſtage, *Diaboli Eccleſiam, & Cathedram
eſtilentiarum. Iam. 5, 9. Rev. 21, 20.*

they have ſome ſecret ſins, for which the
muſt needs repent here, or be punished fo
them in Hell hereafter. Security then forth
with whiſpers the Hypocrite in the Eare, tha
though it be fit to think of theſe things, yet
It is not yet time; And that he is yet youn
enough (though he can not but know, tha
many millions as young as himſelf are alread
in Hell, for want of timely repentance,) Pre
ſumption warranteth him in the other Eare
that he may have time hereafter, at his leiſur
to repent: and that howſoever others dye, ye
he is far enough from death, and therefore ma
boldly take yet a longer time, to enjoy hi
ſweet pleaſures, and to increaſe his wealth an
greatneſſe. And hereupon (like Salomons ſlug
gard, he yeelds himſelf to a little more ſlee
a little more ſlumber, a little more folding
the hands to ſleep in his former ſinnes: till
laſt. Deſpaire (Securities ugly Handmaid
comes in unlooked for, and ſhewes him h
Houre-glaſſe; dolefully telling him, that h
time is paſt: and that nothing now remain
but to dye, and be damned. Let not this ſee
ſtrange to any, for too many have found it t
true, and more, without more grace, a
like to be thus ſoothed to their end: and in t
end ſnared to their endleſſe perdition.

In my deſire therefore of the common ſa
vation; but eſpecially of your Highneſ
everlaſting welfare, I have endevoured to e
tr

act (out of the Chaos of endleſſe controver-
es) the old Practice of true Piety, which
ourished before theſe Controverſies were
tched: which my poor Labours (in a ſhort
hile) commeth now forth againe the 31.
me, under the gracious protection of your
ighneſſe favour, and by their entertainment
em not to be altogether unwelcome to the
hurch of Chriſt. If to be pious, hath in all
ges been held the trueſt honour; how much
ore honourable is it, in ſo impious an age, to
e the true Patron and Pattern of Pietie? Pietie
ade David, Solomon, Jehoshaphat, Eze-
hias, Joſias, Zerubbabel, Conſtantine, Theo-
ſius, Edward the ſixt, Queene Elizabeth,
rince Henry, and other religious Princes,
be ſo honoured; that their names (ſince
eir deaths) ſmell in the Church of GOD
ke a precious Oyntment, and their remem-
rance is ſweet as Honey in all mouthes, and
Muſick at a Banquet of Wine; when as the
s of others, who have been godleſſe and ir-
ligious Princes, do rot and ſtink in the me-
orie of Gods people, And what honour is it
r great men to have great titles on earth;
*hen God accounts their Names unworthy to be*
*ritten* Luk. 10: 20. Rev. 17: 8. *in his Book of*
*e in Heaven?*

It is Piety that embalmes a Prince his good
me, and makes his face *to ſhine before men*,
*d glorifies* his ſoul among Angels. For as Mo-

ses his face, by often talking with God, *shi*
*ned in the eyes of the people*, Exod. 31: 29, 3
so by frequent praying (which is our talki
with God) and hearing the Word, (which
Gods speaking unto us) we shall be *chang*
*from glory to glory, by the Spirit of the Lor*
2 Cor. 3: 18. to the Image of the Lord. A
seeing this life is uncertain to all, especially
Princes: What argument is more fit, both
Princes and People to studie, then that whi
teacheth sinfull man to deny himself by mo
tifying his corruption, that he may enj
Christ, the Author of our salvation: To
nounce these false and momentany pleasures
the world, that he may attain to the true a
eternall joyes of Heaven: and to make the
truely honourable before God in piety, who
now only honourable before men in vanit
What charges soever we spend in earthly va
ties, for the most part, they either die before
or we shortly die after them: but what
spend like Mary, *Matt.* 26: 13. in the Practi
of Piety, *shall remain our true memoriall for ev*
For *Piety hath the promise of this life, and of th*
*which shall never end.* 1 Timoth. 4: 8. But
without Piety there is no internall comfort
be found in Conscience, nor externall peace
be looked for in the world, nor any eter
ha

(b) *Principibus ad salutem sola satis vera est pietas, a*
*que illa vero nihil est vel exercitus vel imperatoris fortitudo*
*apparatus reliquus. Zozom. Eccles. Hist. Lib. 9. Cap. 1.*

happineſs to be hoped for in Heaven. How can Pietie but promiſe to her ſelf a zealous Patron of your Highneſſe, being the ſole Son and Heire of ſo gracious and great a Monarch: who is not onely the Defender of the Faith by Title; but alſo a defender of the Faith in truth: as the Chriſtian World hath taken notice by his learned confuting of Bellarmin's over-ſpreading Hereſies; and his ſuppreſſing in the blade of Vorſtius's Athean blaſphemies; And how eaſie is it for your Highneſſe to equall (if not to exceed) all that went before you, in Grace and Greatneſſe; if you do but ſet your heart to ſeek, and to ſerve God; conſidering how religiouſly your Highneſſe hath been educated by godly & vertuous Governours and Tutors: (c) as alſo that you live in ſuch a time, wherein Gods providence and the Kings religious care have placed over this Church (to the unſpeakable comfort thereof) another venerable (d) Jehojada, 2 *Chr.* 24: 19. that doth good in our Iſrael both towards God and towards his Houſe: of whom your Highneſſe at all times, in all doubts, may learn the ſincerity of Religion, for the Salvation of your inward Soul; and the wiſeſt counſell for the direction of your outward ſtate? And to excite you the rather, to the zealous Practice of divine Pie y;



(c) The honorable Sir Robert Cary Knight, and the religious Lady Cary his wife, Mr Thomas Murray, Sir James Fullerton. (d) The gracious Archbishop of Cant.

often suppose with your self, that your Highnes heares your religious Father K. Iames, speaking unto you, as sometimes holy David spake to his son Salomon 1 *Chr.* 28: 9. And thou Charles my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will will be found of thee, but if thou forsake him, he will cast thee off for ever.

To help you the better to seek and serve this God Almightie, who must be your chief Protectour in life, & onely Comfort in death, I here once again on my bended knees offer my old Mite new stampt, into your Highnesse hands: daily for your Highnesse offering up unto the most High my humblest prayers that as you grow in age and stature; so you may (like your Master Christ) increase in wisdome and favour with God and all good men. This to suit will I never cease. In all other matters I will ever rest.

*Your highnesse humble Servant, during life to be commanded.*

LEWES BAYLY.

## Ad CAROLUM Principem.

*Tolle malos, extolle Pios, cognosce Teipsum:*
*Sacra tene, Paci consule, disce pati.*

T

# TO THE
devout
# READER.

*I Had not purposed to enlarge the last Edition, save that the importunitie of many devoutly disposed, prevailed with me, to adde some points and to amplifie others. To satisfie whose Godly requests, I have done my best endeavour: & withall finished all that I intend in this argument. If thou shalt hereby reape any more profit, give God the more praise: and remember him in thy prayers, who hath vowed both his life and his labours, to further thy salvation as his own. Farewel in the Lord Jesus.*

The PRACTICE of PIETY consists

1. In knowing.
   1. The essence of God, & that in respect of
      1. The divers manners of being therein, which are three Persons:
         1. Father;
         2. Son,
         3. Holy Ghost.
      2. The Attributes thereof, which are either
         - Nominal: or
         - Reall.
           1. Absolute,
              1. Simpleneſſe,
              2. Infinitneſſe.
           2. Relative
              1. Life.
              2. Understanding.
              3. Will.
              4. Power.
              5. Majeſty.
   2. Thy own ſelf in reſpect of thy ſtate of
      1. Corruption.
      2. Renovation.
2. In glorifying God aright.
   1. By thy life, in dedicating thy ſelf devoutly to ſerve him.
      - Ordinarily
        1. Privately in thine own perſon.
        2. Publikely.
           1. With thy family every day.
           2. With the Church on the Sabbath-day.
      - Extraordinarily, by
        1. Faſting.
        2. Feaſting.
   2. By thy death, in dying
      1. In the Lord.
      2. For the Lord.

# THE PRACTICE OF PIETY.

## Directing a Christian how to walk, that he may please God.

WHo ever thou art that lookest into this book, never undertake to read it, unlesse thou first *resolvest* to become from thy heart, an unfained Practicioner of Piety. Yet read it, and that speedily, lest before thou hast read it over, God (by some unexpected death) cut thee off, for thine inveterate Impiety.

(*a*) Unlesse that a man doth truly know God, he neither can nor will worship him aright: for how can a man love him, whom he knoweth not? and who will worship him, whose help a man thinks he needeth not? and how shall a man seek remedy by Grace, who never understood his misery by Nature? Therefore (saith the Apostle Hebr. 11, 6.) He that cometh to God, must beleeve that God is, and that he is a rewarder of them that seek him.

(*b*) And for as much as there can be no true



(*a*) *Tum Deum amare libet cum persuasum habemus ipsum esse optimum maximum, ubique præsentem, omnia id nobis efficientem cum in quo vivimus, movemur, sumus, Bucer. in Ps. 115.* (*b*) *Danda imprimis opera est, ut Deum novimus, utque felices esse volumus, Quid noscis, si te ipsum nescio*

Piety, without the knowledge of God; nor a good practice, without the knowledge of a m own self: we will therefore lay down the kno ledge of Gods Majestie, and Mans Miserie, as t first and chiefest grounds of the Practice of Pie

*A plain description of the Essence and Att butes of God, out of the holy Scripture, so f forth as every Christian must competently kno and necessarily beleeve, that will be saved.*

ALthough no creature can define what God i because he is incomprehensible Psal. 143, and dwelling in inaccessible light, 1 Tim. 6, 1 yet it hath pleased his Majestie, to reveal himself his Word unto us, so far as our weak capacity c best conceive him. Thus:

*God is that one* (*Deut.* 4, 35. & 32, 39. 6, 4. *Isa.* 43, 5, 6, 7, 8. 1 *Cor.* 8, 4. *Eph.* 5, 6. 1 *Tim.* 2, 5) *Spirituall* (*Ioh.* 4, 24. 2 *Cor.* 17. 1 *King* 8, 17. *Psal.* 147, 5.) *and infinite* (*Deut.* 32, 4.) *perfect Essence* (*Exod.* 3: 14.) *who being is of himself eternally.* (1 *Cor.* 8: 6. *Act.* 1 *v.* 25. *Rom.* 11: 36.

In the Divine Essence, we are to consider things: First, the divers manner of being therei secondly, the Attributes thereof.

The divers manner of being therein, are c led Persons. Hebr. 1, 3.

A Person is a distinct subsistence Iohn. 1, v. Iohn. 5, v. 31. Iohn. 14, 16. of the whole Go head. Col. 2, 9. Ioh 14, 9.

The

There are *three* Divine Persons, the Father, he Son, and the Holy Ghost: Gen. 1, 26. & 3, 2, & 11, 7. Exod. 20, 2. Hos. 14, 7. Isa. 63, 10. Zach. 3, 2. Hag. 25, 6. 1 Ioh. 5, 7. Mat. 3, 16, 17. & 28, 19. Ioh. 14, 26. 2 Cor. 13, 13. These three Persons are not three several substances; but three distinct subsistences, or three diers manner of being of (*a*) *one & the same substance*, & Divine Essence. So that a Person in the Godhead is an individual understanding and incommunicable Subsistence, living of it self, and not sustained by another.

In the unity of the Godhead, there is a *plurality*, which is not accidental, (for God is a most pure Act, and admits no accidents:) nor essential: [for God is one Essence onely] but (*b*) *personall*.

The persons in this one Essence are but three. In this (*c*) *Mystery* there is *alius & alius*, another and another: but not *aliud & aliud*, another thing and another thing.

The Divine Essence in it self, is neither divided nor distinguished. But three Persons in the Divine Essence are distinguished among themselves three manner of wayes;

1. *By*

(*a*) *Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & unum omnia Aug. Lib. 6. de Trin. cap.*
(*b*) *Gen. 1: 26, & 3, 22, & 11, 7. Isa. 6, 8. Personae unitatis distinguuntur personaliter.* (*c*) *Deus est ineffabiliter, unus in Trinate; & inconfuse, trinus in unitate. Iustin.*

1. *By their Names.*
2. *By their Order.*
3. *By their Actions.*

1. *By their names, thus:*

THe first Person is named the Father; first in respect of his naturall Son Christ: Mat. 27. Matt. 3: 17. *Secondly*, in respect of the Elect his *adopted* sons, Isaia. 63: 16. Eph. 3: 14, 15 that is, those who being not his sons by Nature are made his sons by Grace.

The second Person is named the *Son*, Pro. 30: because he is *begotten Psal.* 2: 7. *of his Father substance or nature Heb.* 1: 3. *Phil.* 2: 6. and is called the *Word*: 1. Because the [a] conception of a Word in mans mind, is the neerest thing that in some sort can shadow unto us the manner how he is eternally begotten of his Fathers substance: & in this respect is also called the *Wisdome of his Father*, *Proverb.* 8: 12. *Secondly* because that by *him*, the Father hath from the beginning declared his will for our salvation; hence called *logos*, quasi *legon*, the Persons speaking with, or by the Father. *Thirdly*, because it is the *chief argument* of all the Word of God; Act. 10: 43. Heb. 1: 1. Luk. 24: 27. Ioh. 5: 4 Act

(a) *Basil. sup.* 5. *Iohan. Sicut mens cogitando in seipsa reflectitur, & logon internum gignit: ita mens illa eterna, quæ est Deus pater, in seipsam intelligendo reflexa, logon æternum modo ineffabili genuit. Et sicut exterior logos, logon interni effigies quasi est. ita æternus ille logos upostaticos, æterni Patris imago est, & majestatis character. Heb.* 1: 3. (b) *Ioh.* 1, *Iren. Lib.* 4. *Cap.* 13.

cts. 3: 22, 23, 24. or that Word, whereof God ake, when he promiſed the bleſſed Seed to the thers, under the old Teſtament.

The third Perſon is named the *holy Ghoſt*: . 63: 10. 2 Cor. 13: 13. *firſt*, becauſe he is *iritual* 1 Ioh. 4: 14. 1 Cor. 3: 17. Ioh. 20: 21, . Gal. 4: 6. without a body; *ſecondly*, becauſe is ſpired, & as it were breathed from both the *ther & the Son*, Ioh. 14, 25, 26. that is, proceeeth from them both. And he is called holy, both cauſe he is *holy* 1 Pet. 1: 15, 16. in his own nare, and alſo the immediate *ſanctifier of all Gods lect people*. 2 Cor. 3: ver 18. 1 Theſ. 5: ver 13. Pet. 1: 2.

## 2. *By their Order, Thus:*

THE perſons of the Godhead are [*a*] either the Father, or thoſe which are of the Father. The Father is the firſt perſon Mat. 28: 19. 1 Ioh. 5: in the glorious Trinity, having neither his being, r beginning of any other, but of himſelf; begetting his Son, and together with his Son ſending rth the holy Ghoſt from everlaſting. The perſons hich are of the Father, are thoſe, who in reſpect their perſonal exiſtence, have the whole Divine ſſence, eternally communicated unto them from e Father. And thoſe are either from the Father one, as the Son, or from the Father and the Son, the holy Ghoſt. The

(*a*) *Origo eſſentiæ in divinis nulla eſt, origo perſonarum ſo m habet in filio & ſpiritu ſancto: Pater enim eſt prior filio n tempore ſed ordine* Alſted.

The Son is the second Person of the glorio Trinity, and the onely begotten Son of his Fathe not by Grace, but by nature; having his bei of the Father, by an eternal, and incomprehen blegeneration: and with the Father, sendeth for the holy Ghost. In respect of his absolute Essence he is of himself, (*a*) but in respect of his Person, is, by an eternal generation, of his Father. F the Essence doth not beget an Essence, but t person of the Father begetteth the person of t Son, (*b*) & so he is God of God, & hath from h *Father* the beginning of *his person* & *Order*, b not of *Essence* & *time*.

The holy Ghost is the third person of the bless Trinity, *proceeding* (*c*) & sent forth, equall from both the Father and the Son, (*d*) by an in ternall and incomprehensible spiration: For as t Son receiveth the whole divine Essence by gener tion, so the holy Ghost receiveth it wholly b spiration.

Th

(*a*) *Ideo dicitur Filius Dei, quod essentiam absolutam quidem a seipso & autotheos, sed ratione tropou uparxios, s esse personalis per æternam generationem a patre existit; id que non est autousios. Ioh.* 6: 38, 39. *Ioh.* 5: 19. *Mich.* 5. *Iohn.*1: 1. (*b*) *Ps.* 2: 7. *Heb.*1: 5. *Aliud est habere Essentia divinam à seipsa existentem: remota enim relatione ad patre sola restat essentia, quæ est a seipsa; hinc filius dicitur principi tus, non essentiatus. Thom. Sum.* 1. *p. q.* 33. (*c*) Ioh. 1 26. & 16, 15. therefore Rom. 8: 9. the Holy Ghost is c led the Spirit of Christ. (*d*) *Spiritus S. a Patre & a Fi procedit, tanquam ab uno & eodem principio in duabus ta tum personis subsistente, non autem tanquam a duobus ac d versis principiis.*

This Order betwixt the three persons appears, rat the Father begetting, must in order be be- the Son begotten; and the Father and Son ore the Holy Ghost, proceeding from both.

This Order serves to set forth unto us two ings: *first* the manner how the *Trinity* worketh their external actions: as that the Father rketh of himself, by the Sonne and the Holy ost; the Son from the Father, by the holy ost; the Holy Ghost from the Father and the . *Secondly*, to distinguish the first & imme- e beginning, from which those externall and mmon actions do flow. Hence it is, that for- uch as the Father is the fountain and originall he Trinity, the beginning of all externall wor- g: the (*a*) Name of God in relation, & the e of Creator in the Creed, are given in a special ner to the Father; our Redemption to the Son: our sanctification to the person of the holy ost, as the immediate agents of these actions. d this is also the cause, why the Son, as he is diator, referreth all things to the *Father*: t. 11: 25, 26, 27. Joh. 5: 19, 20, 21, 22, 23. h. 11: 41, 42. Joh. 12: 49, not to the Holy ost; and that the Scripture so often saith, that are reconciled to the Father. 2 Cor. 5: 20, &c. This divine order or Oeconomy excepted, there neither first nor last, neither superiority nor eriority among the three persons, but for Na- ture

(*a*) *Hinc Dei nomen sæpe in scripturis Patri tribuitur. Ioh.* 1. *Rom.* 8: 3. 1*Cor.* 15: 24.

ture they are co-essentiall, for Dignity co-equ
for Time co-eternall.

The whole divine essence is in every one of
three Persons; but it was incarnated (*a*) o
in the second person of the Word, and not in
person of the Father, or of the holy Ghost,
three reasons.

*First*, that God the Father might the rather
forth the greatnesse of his love to Mankind; in
ving his first and onely begotten Son, to be in
nated, and to suffer death for mans salvation.

*Secondly*, that he who was in his Divinity
Son of God, should be in his Humanity the
of Man: lest the name of Son should passe unto
other, who by his eternall nativity was not
Son.

*Thirdly*, [*b*] because it was meetest that
person, who is the substantial Image of his eter
Father, should restore in us the spirituall Imag
God, which we had lost.

In the Incarnation, the Godhead was not
ned into the Manhood, nor the Manhood into

G

(*a*) *Incarnatio Verbi proprie non Patri nec Spiritui S*
*competit.* Damas. 1. *de orthod. fid. c.* 13. *Implevit ca*
*Christi Pater & Spiritus S. sed majestate, non susceptione.*
*serm.* 3. *de Tem.* Ioh. 3. 16. *Rom.* 8: 12. *&* 5, 8, 10.
*mirum fœdus semper meus cogitet, uno hoc, ne dubita, f*
*parta salus.* Melanct. *Vt qui erat in divinitate Dei filius*
*in humanitate hominis filius, ne nomen filii ad alterum*
*siret, qui non esset eterna nativitate filius,* Aug. (*b*)
*gruebat filium assumere humanam naturam, ut hac per*
*qua est substantialis imago æterni Patris, restitueret imag*
*Dei in nobis corruptam, Athan. Heb.* 2: 14, 18. *Heb.*

odhead, but the Godhead, as it is the second
rson, or Word, assumed unto it the Manhood,
at is, the whole nature of man, body and soul,
d all the naturall proprieties and [a] infirmities
ereof, sin excepted.

The Second Person took not upon him the per-
n of man, but the Nature of man. 1. So that
e humane nature hath no personall subsistence of
own, (for then there should be two Persons in
hrist,) but it subsisteth in the Word, the second
rson. For, as the soul & body make but one
erson of Man; so the Godhead and Manhood
ake but one Person of Christ.

[b] The two natures of the Godhead and Man-
od are so really united by a Personal union, that
they can never be separated asunder, so are they
t [c] confounded; but remain stil distinguished
their several & Essentiall proprieties, which
y had before they were united. As for example;
infiniteneſſe of the Divine, is not communi-
ted to the humane nature; nor the finiteneſſe of
humane, to the divine nature.

Yet by reason of this personal union, there is
h a communion of the proprieties of both na-
tures,

(a) *Infirmitates meræ privationis, non pravæ dispositionis. Humana natura est distinctum individuum a natura divina, non sit distincta persona, Keck. Syst. Theol. lib. 3. p. 119. Viri Hypostatice Deum & hominem nihil est aliud quam veram humanam non habere propriam existentiam, sed aptam esse a verbo æterno, ad ipsam verbi subsistentiam. Bel. de incarn Lib. 3. Cap. 3.* (c) *Salvis & distinctis manentibus proprietatibus naturæ tam assumentis, quam assumptæ,*

tures, that that which is proper to the one, is
times attributed to the other nature. As,
God *purchased the Church with his own bl*
Act. 20: 21. And, *that he will judge the W*
*by that Man whom he hath appointed.* Act
ver. 31. Hence also it is [a] that though the
manity of Christ be a created, & therefore
nite and limited nature, & cannot be every w
present, by actuall position, or local extens
according to his (b) naturall being: yet be
it hath communicated unto it the personall S
stence of the Son of God, which is infinite,
without limitation; and is so united with God,
it is no where severed from God; the bod
Christ, in respect of his (c) personall being,
rightly be said to be every where.

(a) D. Field of the Church, Book 3. Cap. 35. (b) S
*dum esse naturale Christus non est ubique.* (c) *Secundum es*
*sonale Christus est ubique.*

## 3. *The Actions by which the three person are distinguished.*

THe actions are of two sorts; either Exte
respecting the creatures; & those are a
sort common to every one of the three Person
Internal, respecting the Persons onely am
themselves, and are altogether (a) incom
nicable.

The Externall & communicable actions
three persons are these:

(a) *In operibus ad extra tres prisona operantur simul,*
*so ordine personarum in operando,*

The creation of the World, peculiarly belonging to God the Father: The redemption of the Church, to God the Son: And the sanctification of the Elect, to God the Holy Ghost. But because the Father created, Rom. 11: 36. and still governeth the World by the Son in the Holy Ghost, therefore these external actions are indifferently, (a) Scripture, oftentimes ascribed to each of these three Persons, & therefore called communicable and divided Actions.

The Internall and incommunicable Actions, or proprieties of the three Persons, are these:

1. To beget; and that belongeth onely to the Father: who is neither made, created, nor begotten of any.

2. To be begotten: and that belongeth onely to the Son, who is of the Father alone, not made, nor created, but begotten.

3. To proceed from both: and that belongeth onely to the Holy Ghost; who is of the Father and the Son; neither made, created, nor begotten, but proceeding.

So that when we say, that the Divine (b) Essence is

(a) As redemption. Actor. 20: 28. and sanctification Pet. 1: 2. to the Father. Creation 1 Ioh. 3. and Sanctification 1 Cor. 1. 2. to the Son. Creation Psalm. 33: 6. & Redemption Eph. 4: 30. to the holy Ghost, joyntly all to each Cor. 6: 11. *Opera Trinitatis ad extra indivisa, ad intra sa.* (b) *Persona nomen, non est aliquid ab essentia abdum ac separatum.* Fajus *Thes. disp. 2. Persona est ipsa tia divina, contracta ad certum & peculiarem subsistendi um.* Zanchius. *Persona gignit, & gignitur, Essentia non it, nec gignitur, sed communicatur,* Alsted.

is in the Father unbegotten: in the Son begot
and in the Holy Ghost proceeding: we make
three Essences, but onely shew the divers man
of subsisting, by which the same most sim
eternall and unbegotten Essence subsisteth in
Person: namely, that it is not in the Father
generation: that it is in the Son communic
from the Father by generation: and in the H
Ghost, communicated from both the Father
the Son by proceeding.

These are incommunicable Actions; and
make, not an essentiall, accidentall, or ratio
but a real distinction betwixt the three Persons
that he who is the Father in the Trinity, is no
Son: He who is the Son in the Trinity, is no
Father: He who is the Holy Ghost in the
nity, is neither the Son, nor the Father, bu
Spirit, proceeding from both; though the
but one and the same Essence common to [a
three. As therefore we beleeve, that the Fat
God, the Son is God, & the Holy Ghost is
so we likewise beleeve, that God is the Fa
God is the Son, and God is the Holy Ghost.
by reason of this reall distinction, the person
one is not, nor never can be, the Person of the
The three Persons therefore of the Godhe
not differ from the Essence, but [b] form

(a) *Quum unum cogito, trium incomprehensibili luc*
*vor*, Nazian. (b) *Quam vis persona cum Essentia*
*omnino idem, non tamen ab ea est omnino aliud: diff*
*numero, quia sic in divinis foret quaternitas; non n*
*essentia de personis prædicatur, sed formaliter to logo,*

*cinante: Essentia divina non differt a personis, ut res a re-, sed ut res a suis modis: nam in Deo non est res & res, res & modus rei.*

t they differ really one from another, & so are di-nguished by their hypostatical proprieties. As the ther is God begetting God the Son: the Son is od, begotten of God the Father, & the H. Ghost God proceeding from both God the Father, & od the Son. Hence it is, that the Scriptures use the me of God two manner of wayes: Either (*a*) ssentially, and then it signifieth the three Per-ns conjoyntly: or (*b*) Personally, & then by a *necdoche* it signifieth but one of the three Per-ns in the *Godhead*. As the *Father*, 1. Tim. 2: 5. the *Son*, Act. 20: 28. 1 Tim. 3: 16. or the *oly Ghost*, Act. 2: 4. 2 Cor. 6: 16.

And because the Divine Essence (common to l the three persons) is but one, we call the same, *nity*. But because there be three distinct Persons this one indivisible Essence, we call the same *rinity* [c] So that this Unity in Trinity, & Trini-

B ty,

(*a*) *Nomen Dei essentialiter positum, non minus Filium & piritum Sanctum, quam patrem designat.* (*b*) *Sacramen-m hoc venerandum, non scrutandum, quomodo pluralitas in unitate, & unitas in pluralitate Scrutari hoc temeritas, credere pietas, nosse vero, vita æterna. Bern.* (*c*) *Neque loquendum digne de Deo lingua sufficit, neque ad percipien-um intellectus prevalet, magis ergo glorificare nos convenit eum, quod talis est, qui & intellectum transcendit, & gnitionis initium superat*, Chrysost. *Hom* 2. *Heb.* 3 *De eo loqui etiam vera periculosissimum est.* Arn. 4. *lingua ente, & cogitatione horresco, quoties de Deo sermonem ha-o* Nazian.

ty in Unity, is a holy mystery, rather to be reli ously adored by faith, then curiously searched reason, further then God heath revealed in Word.

*Thus far of the divers manner of being in the Divine Essence: now of the Attributes thereof.*

ATtributes are certain descriptions of the D vine Essence, delivered in the Scripture according to the weakness of our (*a*) capacity, help us the better to understand the nature Gods Essence, and to discerne it from all oth Essences.

The Attributes of God are of two sorts, eith nominall, or reall.

The Nominal Attributes are of three sorts: fi those which signifie Gods Essence: secondly, t Persons in the Essence: thirdly, those which si nifie his essentiall works.

Of the first sort, is the name *Jehovah*, or r ther *Jehuah* (*b*) which signifieth eternal being himself; in whom being without all beginnin and end, all other beings both begin and end Isa. 42: 8. Psal. 83: 18.

God tels *Moses* Exod. 6: 3. *that he was n known to Abraham, Isaac, and Iacob, by h nam*

(*a*) *Condescendit nobis Deus, ut nos consurgamus ei, A de sp. c. 112* (*b*) *Exo 15: 3. Ab Havah vel Hajah, Es nam ita Deus est a seipso ut sit suum esse, & aut eon. Om huius nominis literæ sunt spirituales, ut denotetur Deum Spiritu*

*eritum p. Mar. loc. com.* 11. P *Montan. de arc ser. Cap.* 1. *hovah non habet plurale. & in scripturis solivero Deo tribui-ur*, 2 *Locus Exod.* 6. 3. *intelligendus est de gradibus divina-um patefactionum. Gerard. loc.* 3. *de Nat. Dei Ex usu scrip-turæ res tunc dicuntur fieri, quando fiunt manifesta. Sic dici-tur, Spiritus Sanctus nondum erat, id est, nondum innotuē-rat. Alsted. ex. Theol cap.* 1.

*name Iehovah.* (Not but that they knew this to be the name of God: for they used it in all their Prayers) but because they lived not to see God effecting indeed, that which he promised them; in graciously delivering their seed out of Egypt, in giving them the real possession of Canaans land, & so to be not onely God Almighty, by whom all things were made; but also performing *indeed* to the children, that which he promised in his word to the fathers, which this name Jehovah especially signifieth. And for this cause, Moses calls God *first Iehovah*, when the universal creation had its absolute being, Gen. 2. 4. And this admirable name is graven on the Decalogues forehead, which was pronunced, upon the Israelites deliverance, to be the Rule of Righteousnesse; after which they should serve their Deliverer in the promised Land.

This Name is so full of Divine Mysteries, that the Iewes hold it a sin to pronounce it, but if it be no sin to write it, why should it be unlawfull to pronounce it? (a)

This Holy Name of God teacheth us.

 First,

(a) *Quod licet scribere, effari cur non liceret? Theod. in epist. Ens æternum autem Deus est passis ousias.*

First, what God is in himself, namely, an eternall being of himself.

Secondly, how he is unto others, because from him all other Creatures have received their being.

Thirdly, that we may confidently believe his promises: for he is named *Jehovah*, not only in respect of being, & causing all things to be but especially in respect of his gracious promises which without fail he will fulfil in his appointed time, and so causeth that to be, which was not before (*a*) And so this name is a golden pledg unto us that because he hath promised, he will surely upon our *repentance* forgive us all our sins, Isa. 55. 7. at the time of death, Joh. 12. 26 *receive our Souls*; Joh. 14. 2. 3. & in the resurrection, *raise up our bodies* in glory to life everlasting. Job 6. 40. Joh. 11.

The second name denoting Gods essence, is *Eheieh*; but once read, Exod. 3, 14. of the same root that *JEHOVAH*: and signifieth, I *AM* or I *WILBE*: for when Moses asked God what name he should call him, God then named himself, *Eheieh Ascher Eheieh*; I *am* that I *am* or I *will be that* I *will be*: signifying, that he is an eternall, unchangeable Being: for seing every creature is temporary and mutable; no creature can say: *Ero qui ero*: I *will be that* I *will*. This name in the New Testament is given to the Lord Christ, when he is called *Alpha and O*

[*a*] *In promissionibus Iehovah est on.*

ga, *The beginning, and the ending, which is, which was, and which is to come, The Almighty,* Apoc. 1.8. For all time past and to come, is aye present before God. And to this name Christ himself alludeth, John. 8, 58. *Before Abraham was, I AM.*

This Name should teach us likewise to have alwayes present in our minds our first creation, present corruption, and future Glorification: and not content our selves with, I was good, or I will be good, but to be good presently, that whensoever God sends for us, he may find us prepared for him.

The third name is *Jah*, which as it comes of the same root, so is it the contract of *Jehovah*, and signifieth Lord, because he is the (*a*) beginning and Being of beings. It is a name for the most part ascribed unto God, Psal. 68, 19. Psalm. 101. 18. Psalm. 105. 1, 48. Psal. 111. 1, &c. Psalm. 112, 1. &c. Psalm. 113. 1, 9. Psal. 115. 17, 18. Psalm. 116, 19. Psal. 118. 5, 14. Psal. 125, 34. when some notable deliverance or benefit comes to passe according to his former promise: and therefore all creatures in heaven and earth are commanded to celebrate and praise God in this name *Jah*.

The fourth is *Kurios*. Lord, used often in the New Testament: for *Kurea* or *Kuroo* signifieth, *I am*. Hence *Kuros*, signifieth the first Essence of a thing, or authority: When it is absolutely given to God, it answereth to the Hebrew name *Jehovah*,



[*a*] *Deus est causa causarum & Ens entium.*

*vah*, and is so translated by the seventy Interpreters: for God is so a Lord, that he is of (*a*) *him and Lord of all*, This name should always put in remembrance to *obey* his commandements (*b*) and to fear his judgements, and submit ourselves to his blessed will and pleasure, saying with Eli. *It is the Lord, let him do what seemeth good.* 1. Sam. 3. 18.

The fifth is *Theos*, God, 600 times used in new Testament: and of prophane writers commonly. It is derived (*c*) *Apo tou thein*, because runs thorow, and compasseth all things: or *Apo tou aithein*, which signifieth to burn and kindle, for God is light, and the Author both of Heat, 1oh. 19. 14. 1. Cor. 8. *Light*, and *Life*, in creatures, either immediatly of himself, or mediatly by secondary causes. The name is used either improperly, when it is given either figuratively to Magistrates, or falsely to Idols. But when it is properly and absolutely taken, it signifieth the eternall Essence of God above all things, and through all things, giving life and light to creatures, and preserving and governing them in their wonderfull frame and order. God seeth [*d*] all in all places: Let us therefore everywhere take heed what we do in his sight.

*Thus far the names which signifie Gods Essence.*

The name which Signifieth the Persons in Essence, is chiefly one, *Elohim*. *Elo*

(*a*) *Autokurios*. Polan. Synt. Theol. l. 2. c. 6. [*b*] C. 2. 6. (*c*) *Plato in Cratylo*. (*d*) *Hinc illud Virgil. Deum ire per omnes terras que tractusque maris. Zanch. Deus est lux aprositos*. 1oh. 19. 14. 1. *Cor.* 5. 8. (*e*) *Incr*

*is necessitas recte vivendi : dum omnia quæ facimus fa-
sint coram oculis Iudicis cuncta videntis, Boëtius.*

*Elohim* [a] signifieth the mighty Iudges : It is a
me of the Plurall number, to expresse the Trini-
of Persons in Vnity of Essence. And to this pur-
se the Holy Ghost beginneth the Holy Bible
ith this plurall name of God; joyned with a verb,
the singular number, as *Elohim Bara, Dii crea-
t, The mighty Gods, or all the three Persons in
e God-head created.* The Iewes also note in the
rb ברא *Bara*, consisting of three letters, the
ysterie of the Trinitie. By ב *Beth, Ben*, the Son:
ר *Resh, Ruah* the Spirit: by א *Aleph, Ab* the
ather, But this holy Mystery is more cleerly
aught by Moses, *Gen.* 3. 22. *And* IEVOAH
*lohim said: Behold, the Man is become as one
us.* And Gen. 19. 24. IEHOVAH *rained upon
omorrah brimstone and fire from* Iehovah *out of
eaven*: [b] that is, God the Son, from God the
ather, *who hath commited all judgement unto the
on*, Ioh. 4. 22. See Psal. 33, 6. Isa. 53, 9, 10.
he singular number of *Elohim* is *Eloah*, derived of
*lah, he swore*; because, that in all weightie cau-
s, when necessity requiteth an oath to decide the
uth, we are onely to swear by the Name of God,
hich is the great and righteous Iudge of Heaven
nd Earth.



(a] *Nomen Elohim est personarum, Alsted Quum Elo-
im de una persona dicitur, Synecdochice dictum est propter Es-
ntiæ unitatem. Iunius* The like Deut. 6. 4. Ios. 24. 91.
b] *Sic Marcus Arethusius in Smirnensi Concilio sancte ex-
osuit. Socrat. Eccles Hist. l. 2. cap. 33.*

This Name *Eloah* is but seldome used, as Hab 3,3, Iob 4, 9, Iob 12, 4: and 15, 8. 36, 2, Psa 18.32, Psalme 114, 7. Once it hath a Noune rall joyned to it, Iob 35, 10. *None saith, Wh is Eloah Gosai, the Almighty my Maker?* to te the mystery of the eternall Trinity (*a*) Many mes also *Elohim*, the plurall number, joyned a verb plurall, to expresse more emphatically Mystery, Gen. 35: 7. 2. Sam. 7: 23 (*b*) *Ios.* 24: 19 10, 10, *Elohim* is also sometimes Tropically gi to Magistrates, because they are Gods Vicegere as to *Moses* Exod. 7, 1. *Iehovah said unto Mo I have made thee Elohim to Pharaoh*, that is, I ve appointed thee Embassadour, to represent person of the true Three-one God, and to de this message and will unto Pharaoh.

As oft therefore as we read, or hear this n *Elohim*, it should put us in minde to consider, in one divine Essence there are three distinct sons, and that *God is Iehovah Elohim.*

(a) This place well urged, had grinded *Arrius* in ces. (b) *Elohim Kedoshim* Hi, *Dii sancti ipse.*

*Now follow the names which, signifie God in Essentiall works, which are these five especially.*

EL, which is as much as the strong God [*a*] teacheth us, that God is not onely

(a) Hence *Eli* in Hebrew as Mar. 27. 46 and *Eloi*, i Syriac. as Mar. 15 31. doth signifie, my God. 32, 8.

ong, & fortitude it self, in his own Essence: but so that it is he, that giveth all strength & power all other Creatures. Therefore Christ is called, Isa. 9. 6. *El Gibbor, The strong, most mighty God.* et not Gods children fear the power of enemies, r *El* our God is more strong then they.

2. *Shaddai*; (*a*) that is, Omnipotent. By this me, God usually stiled himself to the Patriarches, am *El Shaddai*, *The strong God Almighty.* ecause he his perfectly able to defend his servants om all evill: to blesse them with all spirituall d temporall blessings, and to perform all his proises, which he hath made unto them for this life; d that which is to come. This name belongeth onely to the Godhead, and to no Creature, o, not to the humanitie of Christ. This may ach us, with the Patriarches, to put our whole onfidence in God, and not to doubt of the true erformance of his promises.

3 [*b*] *Adonai*, my Lord, This name, as the Masorets note, is found 134 times in the Old Testament. Analogically it is given to creatures, but properly it belongeth to God alone. It is used;



(*a*) The 70 turn it *Pantokyator*: It is derived of *Dai*, fficiencie, & the Relative *shed*, the same that autarkes: r of *Shadi*, Dugge. because God feedes his children ith sufficiency of all grace as the loving mother the chile with the milke of her breasts. (*b*) A name compounded f *Ai*. My, *Adon* Lord. *Adon derivatur ab* Eden, *basis*: *nia Deus est fundamentum & sustentator omnium creaturarum. Hinc* Adon. *Dominus, cui rei domestica cura incumbit, & tanquam columnæ innitur. Quando de creaturis usurpatur* donai, *est jod cum patrah, sed de Creatore cum A cametz.*

*Mal.* 1. 6. in the plurall number, to note the m
sterie of the holy Trinitie. If I be *Adonim*, Lo
where is my fear? Adonai the singular, Ado
the plural number. This name is given to Ch
*Dan.* 9. 16. Cause thy face to shine upon thy S
ctuarie that is desolate, for *Adonai* [the L
Christ] his sake. the hearing of this holy name, u
teach every man to obey Gods Commande
to fear him alone: to suffer none besides him to
gne in his conscience: to lay hold, [by a partic
hand of faith] upon his Word and promise, and
challenge God in Christ to be his God, that he m
say with Thomas, thou art my Lord and my G

4 Is *Helion:* that is, most High, *Psal.* 9:
*Psalme* 91. 1. and 92 9. *Dan.* 4. 17. 24. 25.
*Acts.* 7 47. This name Gabriel giveth u
God; telling the Virgin Mary, that the ch
which should be born of her, should be the [*a*] S
of the most High, Luke 1, 32. This teache
that God in his Essence and glory exceedeth infi
tely all Creatures in Heaven and Earth. *Second*
that no man should be proud of any earthly h
nour or greatnesse [*b*] *Thirdly*, if we desire tr
dignity, to labour to have commution wi.h GO
in grace and glory.

5. *Abba*, a Syrish name, signifying Fathe
*Rom.* 8. 15. This is sometimes used Essentially,
in the Lords Prayer. *Secondly*, Personally,
Matth. 11. 25. For God is Christs Father by n
tur

(*a*) So the devil stiled Christ the Son of God The m
High. Luk 8. 28. (*b*) For what is earthly greatnesse, co
pared to Gods Higheſſe.

ur's, and Christians by adoption and grace. *Christ is called the everlasting Father. Isa.* 9 6. because he regenerates us under the new Testament. God is also called (*a*) the Father of light. *Iam.* 1. 17. because God dwelleth in inaccessible light, 1. *Tim.* 6. 16. and as the Author, not onely of the Suns light, but also of naturall reasō and supernaturall grace, Ioh. 1: 9. *Which lighteneth every man that commeth into the World.* This name teacheth us, that all the gifts which we receive from God, proceed from his meere fatherly love. *Secondly*, that we should love him again, as dear children. *Thirdly*, that we may in all our needs and troubles, be bold to call upon him as a Father, for his help and succour. Thus should we not hear of the sacred Names of God, but we should thereby be put in mind of his goodnesse unto us, and of our duties unto him: And then should we find how comfortable a thing it is, to do every thing in the Name of God, A phrase usuall in every mans tongue; but the true comfort thereof [ through ignorance] known to few mens hearts.

It is a great wisdome, and an unspeakable matter, for the strengthening of a Christians Faith, to know, how in the Meditation of Christ, to invocate God by such a name, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present need or adversitie. The ardent desire of knowing God, is the surest testimony of our love to God, and of Gods favour to us, Ps. 91: 14, 15. *Because he hath*

(*a*) Of whose substance the light of the Sun is, but a shadow

*hath set his love upon me, therefore I will deliver him: I will set him on high because he hath known my name: he shal call upon me, and I will answer him, &c.* And it is a great strengthening of faith with understanding to begin every action in the Name of God.

*Thus far of the nominall attributes.*

The reall Attributes are of two sorts, either absolute or relative.

The Absolute Attributes are such which cannot in any sort agree to any creature, but to God alone.

These are two: Simplenesse and Infiniteſſe.

Simpleneſſe, is that whereby God is void of all compoſition, diviſion, multiplication, accidents or parts compounding, either ſenſible, or intelligibile, ſo that what-ever he is, he is the ſame eſſentially. [*a*]

It hinders not Gods ſimpleneſſe that he is three: becauſe God is three, not by compoſition of parts but by coëxiſtence of Perſons.

[*b*] Infiniteneſſe, is that, whereby all things in God are void of all meaſure, limitation, and bounds, above and beneath, before and after.

From theſe two do neceſſarily flow three other Abſolute attributes.

1. Un-

(*a*) *Intelligentiæ habent aliquid ſimile materiæ, aliquid ſimile formæ. Solus Deus ſimplex eſt, in quo nihil in potentia, ſed actu omnia ipſe purus, primus, medius, ultimus actus.* Scal. Exerc. 6. Sect. 2. Iuſt. Martyr qu. 129. de Orthodox.

(*b*) *Intelligentias, cum ſint entia, aliis ab infinita eſſe neceſſe eſt, non duo infinita nequeunt eſſe, neque in natura, neque extra naturam. Eſſent enim duo principia prima.* Scal. Exerc. 339. Sect. 30.

1 Unmeasurableneſſe, or ubiquity, whereby, e is of infinite extenſion, (*a*) filling heaven and arth, containing all places, and not contained of ny ſpace, place, or bounds, and being no where reſent.

There are 4 degrees of Gods preſence: the firſt s Univerſall, by which God is repletively every where, incluſively, no where.

Secondly, Speciall, by which God is ſaid to be n *heaven*, becauſe that there his Power, Wiſdome, nd Goodneſſe is in a more excellent manner ſeen nd enjoyed: as alſo becauſe that uſually he doth rom thence poure forth his Bleſſings and Iudgements. Pſal. 19. 1. Hoſ. 2. 21.

Thirdly, more ſpeciall, by which God dwelleth in his Saints. 1 Cor. 3: 16. & 6: 9 2 Cor. 6: 16.

Fourthly, moſt ſpeciall, and altogether ſingular, by which the whole fulneſſe of the Godhead dwelleth in Chriſt bodily. Col. 2. 9.

2. Unchangeableneſſe, whereby God is void of all change: both in reſpect of his Eſſence, Rom. 1: 23. Iſa. 40: 28. Pſ. 102: 37, &c. and Will. Rev. 1: 8. 1. Sam. 15, 29. Num. 23: 19. Mal. 3: 6. Rom. 11: 29. Jam. 1: 18. [*b*]

3. Eternitie, whereby God is without beginning



(*a*) *Acts* 7: 48. *Pſal.* 145. *Iob.* 11: 7. *&c.* 2 *Chr.* 2, 4, 6. *Pſ.* 139, 5. *&c. Ierem* 23, 23, 24. *Deus eſt ubique, non ita ut in dimidia parte ſit dimidius. aut tanquam in majori parte major Dei pars ſit, in minore minor, ſed ubique totus, & in ſeipſo totus eſt. Aug.* Deus eſt intellectualis Sphera, *cujus centrum eſt ubique, circumferentia vero nuſquam, Triſm.*

(*b*) *Penitentia cum de Deo enunciatur, non affectum in Deo ſed effectum Dei in hominibus ſignificat. Alſted.*

of dayes, or end of time, & without all bou
of preceſſion. Iſa 44: 6. Jam. 5:19. Dan. 6:
Heb. 12: Rev. 4: 8. [a]

*Thus far of the abſolute Attributes; now the Relative, or ſuch which have reference to Relative, or ſuch which have reference to Creatures.*

(a) *Creaturæ quædam æternæ ſunt a poſteriori, a pri ſolus Deus eſt æternus, Alſted. Lex. Theol Cap. 2.*

The relative Attributes are five.

1. *Life* 11. *Underſtanding:* 111. *Will,* 1v. *Power.* V. *Majeſtie:*

THE Life of God is that, by which, as by moſt pure and perpetuall Act, he not one liveth of himſelf, but is alſo that ever and over flo wing Fountaine of Life, from which all Creatur derive their lives: Act. 17, 15. 18. Act. 14, 1 Pſal. 42, 2: Pſal. 36, 19. Ioh. 5: 26. Heb. 3. 12 ſo as that in him they live, move, breath, & ha their being. And becauſe onely his Life differs n from his (a) Eſſence, therefore God is ſaid onel to have immortalitie, 1. Tim. 6. 16.

11. The Underſtanding, or Knowledge o GOD, is that whereby [by one pure Act] he mo perfectly knoweth in himſelf all things that ev were

(a) Hence it is that as God is called of the Hebrew Eheje ſo likewiſe Echeje & as of the Grecians on, alſo o Zon, & as of the Latines, primum ens, ſo o primum viven; for to be, and to live, is all one a the ſame in God.

were, are or shall be: yea the thoughts and imaginations of mens hearts. 1 Kin. 8: 39. Psal. 44: 21. Psal. 139: 1. &c. Ierem. 27: 10, & 20: 12. Luk 16: 15. Heb. 4: 12. Rom. 11: 33. and 16, 17.

This Knowledge of God is either generall, by which God knoweth simply all things eternally, the good by himself, the evill by the good opposite to it; imposing to things contingent, the lot of contingencie, and to things necessarie, the Law of necessitie: And thus knowing all things in, and of himself, he is the cause of all the knowledge that is in all, both Men and Angels. Secondly, speciall, called the knowledge of Approbation; by which he particularly knoweth, 2 Tim. 2: 19. Matt. 7: 13. and graciously acknowledgeth onely his Elect for his own. 1. Tim. 2. Rom. 9. v. 19. Ephes. 1, 5.

Understanding also contains the Wisdome of God, by which he most wisely created all things of nothing, in number, measure, and weight, and still ruleth and disposeth them to serve his own most holy purpose and glory. [a]

III. The Will of God is that, whereby of (b) necessitie he willeth *himself*, as the *soveraigne good*: and [by willing himself] willeth most freely

(a) *Intellectus, scientia & sapientia in Deo non distinguuntur. Tilen. Nam sapientia in homine est habitus intellectui impressus, qui de Deo dici non debet, cuius intellectus est ipsa sapientia:* (b) *Deus voluntate sua cuncta constituit. Trism. in 4. Dial. prim. Hinc Orpheus Deum vocat necessitatem rationis scil. inferiorum quod omnia ipsi parere cogantur.*

ly [a] all other good things, which are out of hi
ſelf.

The will of God, though in it ſelf it be
one, as in his Eſſence, yet in reſpect of the div
ſitie of objects, and effects, it is called in the Scri
tures by divers names: as.

1. Love, whereby is meant Gods eternall g
*will*, whereby he ordaineth his Elect to be free
ſaved through Chriſt, Ioh. 3: 16. and beſtow
on them all neceſſary graces for this life, and th
to come, Pſ. 45: 7. *taking pleaſure in their* pe
ſons and ſervice. Gen. 4: 4.

2. Juſtice is Gods conſtant will, whereby
recompenſeth men and Angels, according to the
works: [b] punishing the impenitent, accordi
to their deſerts, called the juſtice of his wrath. [c
and *rewarding* the faithfull, according to his pro
miſes, called the juſtice of his Grace.

3. Mercy, which is Gods *meere good will*
and ready affection to forgive a penitent ſinner
notwithſtanding all his ſins and ill deſerts. Rom
9: 15, 16. Ezech. 16: 6. Pſ. 103: 8: &c. Ti
3: 4. (d)

4. Good-

(a) *Voluntas Dei ſemper impletur, aut de nobis, aut
nobis. De nobis impletur, ſed tamen non implemus eam qua
do peccamus, a nobis impletur, cum bonum facimus. Au
Ench. Cap.* 100. *Rom.* 9, 11, 3. *Iam.* 1, 21. (b) *Norma l
ſtitiæ divinæ eſt Dei voluntas. Quia enim vult, ideo eſt juſtu
non quia juſtum, ideo vult. Ephel.* 1, 11. *Rom.* 2, 5, *&c.
Theſſ.* 1, 9 *&c.* 2 *Tim.* 3. 8. *Deut.* 7, 9, 10. (c) *Deus pri
cipium & finem & media rerum omnium tenens rectaque lin
incedens, veſtigio habet divinæ legis vindicem, ſimul ut qui
quam Sanctionum ejus prætermiſſum eſt, Ariſtot. lib.
mundo.* (d) *Semper invenies Deum benigniorem quam

pabiliorem, Serm. 11. Bern. Vindicta gladium miseri-dia oleo semper acuit, Niceph Lib. 17. Cap. 3.

4. Goodneſſe, whereby God *willingly* com*unicateth* his good with his creature: & becauſe e communicates it freely, it is termed grace. Pſal. 45: 7. 9. 16. Matt. 16: 17. [a]

5. Truth, whereby God willeth conſtantly oſe things which he willeth: effecting and per-orming all things, which he hath ſpoken, in his ppointed time. Ioſ. 13: 14. Pſalm. 149: 6. Num. 3: 19. [b]

6. Patience, whereby God willingly forbear-eth to punish the wicked, ſo long as it may ſtand with his juſtice, and until their *ſins be ripened* 2. Pet. 3: 9. Rom. 2. 4. Gen, 5: 16. [c]

7. Holineſſe, whereby Gods nature is ſeparated from all prophaneneſſe: & abhorreth all filthineſſe; and ſo being wholly pure in himſelf, delighteth in the inward and outward puritie and chaſtitie of his ſervants, which he infuſeth into them. 2. Pet. 1: 5. 1. Theſſ. 3: 4. Heb. 12: 14. [d]

8. Anger, Pſal. 126. 23. 29. 40. 41. Num. 25. 11.

[a] *In creaturis multa inveniuntur bona, ergo Creator multo magis eſt bonus; ipſum bonum.* (b) *Veritas eſt harmonia, tum intellectus & verborum cum rebus; tum etiam rerum ipſarum cum Ideis in mente divina, Keckerm. Veritas Dei in verbis fidei Dei dicitur, quod certo fiant, quæ ab ipſo dicta ſunt, Item conſtantia, quia ſententiam non mutat. Polan.*

[c] *Ad pœnam tardus Deus eſt, ad præmia velox,*
*Sed penſare ſolet vi graviore moram.*

(d) *Quanta ſanctitas Dei, ad cujus aſpectum ſancti Angeli oculos pro ſua tenuitate alis velantes clamant, Sanctus, Sanctus Sanctus Iehovah. Zab. Iſa. 6. 2. 3.*

11. whereby is meant God is most certain and
Will, in chastening the Elect, and in revengi
and punishing the Reprobate, for the injuries th
offer to him & his chosen: [a] and when God
punish with rigour & severity, then it is term
Wrath, temporall to the Elect 1. Cor. 11: 32. et
nall to the Reprobates. 2. Thess. 1: 10.

IV. The Power of God is that whereby he c
simply and freely do whatsoever he will, that is
greable to his nature, and whereby (as he ha
made] Gen. 17: 1. Psalm. 115: 3. Matth. 11: 2
Ephes. 1: 11. Matth. 8: 2 [b] so he still rul-th he
ven, and earth, and all therein. This Almigh
power of God is either absolut; by which he c
will, and do more than he will or doth. Matth.
9. and 26: 53. Rom. 9: 18. Or actuall, by whi
God doth indeed whatsoever he will, and hindr
whatsoever he Will not have done, Psal. 115: 3.

V. Majestie is that, by which God of his ow
absolute and free authority raigneth and ruleth
Lord, and King, over all creatures, visible, an
invisible: 1. Chr. 2: 11: 12. 2. Sam. 7: 22. Rev
5: 12: 13. Having both the right and proprietie
all things, as 1. Cor. 9: 14 [c] from whom an
for whom, are all things: as also such a plenitude o
power

(a) *Ira Dei non est aliud, quam voluntas puniendi, Aug. de civit. Dei cap. 15. Ansel. lib. 7. cap. 6. Cur Deus Hom. Furor & ira in Deo, non passionem mentis; sed ultionis acerbitatem notant. Cart. in Rev. 19.* [b] *Deus potest omnia quæ contradictionem non implicant. Aqu. 2. quæst. 25. art. 3. 4. Omnipotentia excludit omnes defectus, qui sunt impotentia, ceu, posse mentiri, mori, peccare, &c.* [c] *Hinc Deus dicitur autokrator*

wer, that he can pardon the offences of all whom will have ſpared Roman. 9: 15. Joh. 4: 11. and bdue all his enemies, whom he will have plagued d deſtroyed Luk. 19: 27. Pſ. 2: 9. Pſalm. 110: without being bound to render to any Creature eaſon of his doing: but making his own moſt ly and juſt will, his onely moſt perfect and eter- ll Law.

From all theſe Attributes ariſeth one, which is ods ſoveraigne bleſſednes or perfection.

Bleſſednes is that [a] perfect and unmeaſurable ſſeſſion of joy and glory, which God hath in mſelf for ever: & is the cauſe of all the bliſſe and rfection, that every Creature enjoyeth in his eaſure Mark. 14: 62. Act. 17: 25. Rom. 11: 35. 6, 1. Tim. 6. 15. Matth. 25: 34. Iam. 1: 17.

There are other Attributes figuratively and im- roperly aſcribed unto God, in the holy Scriptures, s by an Anthropomorphoſis, the members of a an, *eyes. cares, noſtrils, mouth, hands, feet*, &c. r the ſenſes & actions of man, as *ſeeing, hearing, melling, working, walking, ſtriking*, &c. By an *Anthropopatheia*, the affections and paſsions of a an, as gladnes, grief, joy, ſorrow, love, hatred, &c. or by an Analogy, as when he is named *a Lyon, a Rock, a Tower, a Buckler*, &c. Whoſe gnification every [b] Commentary will ex- reſſe.

Of

[a] *Deus iſt Schaddai ſive autarkes, non ſolum quia Ipſe nihil deſiderat, ſed etiam quia nihil in eo deſiderari poteſt. reaturas fecit perfectas in ſuo quaſque genere; ergo ipſe perfe- ſtiſſimus eſt in ſe & per ſe, Scal. Exe. c. 146.* [b] See Ma- ter Wilſons Dictionary of the Bible, moſt profitable for his purpoſe.

## *Of all those Attributes we most hold the generall Rules.*

NO Attribute can sufficiently expresse Essence of God, because it is infinite, ineffable.

1. Whatsoever therefore is spoken of God, is God; but serveth rather to help our weak und standing, to conceive in our reason, and to u in our speech the Majestie of his Divine Nature far as he hath vouchsafed to reveal himself unt in his Word.

2. (*a*) All the Attributes of GOD belong every of the three Persons, as well as to the Ess ce it self, with the limitation of a personall pro ty. As the mercy of the Father, is mercy begett the mercy of the Son, is mercy begotten; the m cy of the holy Ghost, is mercy proceeding: and of the rest.

3. The Essentiall Attributes of God, differ from his Essence, because they are the very Esse it self. [*b*] In God therefore there is nothing wh is not either his Essence or Person.

4. The Essentiall Attributes of God, differ Essentially nor really one from another, [ bec whatsoever is in God, is one most simple Esse and one admits no division] but onely in our son and understanding, which being not able know Earthly things, by one simple Act, with

[*a*] *Attributa omnia singulis divinitatis personis c tuus.* [*b*] *In Deo nihil est, quod non sit ipse Deus, Z*

help of many distinct Acts, must of necessitie
ve the help of many distinct Acts to know the
comprehensible God. Therefore (to speak pro-
ly) there are not in God many Attributes, but
one onely, which is nothing else but the Divi-
Essence it self; by what attribute soever you call
But in respect of our reason, they are said to be
many different Attributes. For our [b] *Vnder-*
*nding* conceives by the name of Mercy, a
ing differing from that which is called Iustice.
he Essentiall Attributes of God are not therefo-
really inseparable.

5. The Essentiall Attributes of God are no
rts or qualities of the Divine Esence, nor [c]
cidents in the Esence, nor a Subject: but the
ry (d) whole and entire Esence of God. So that
ery such Attribute is not aliud & aliud, another
ing, but one and the same thing. There are
erefore no Quantities in GOD, by which he
ay be said to be so much: nor Qualities by which
may be said to be such and such: but [e] what-
soev

[a] *Omnia in divinis sunt unum, ibi non obviat relationis positio.* [b] *Attributa Dei omnia ita in ipso sunt, ut sint ipse; ita insunt, ut nihil antecedat, nihil subsequatur, sed ex-cellectione nostra (quæ perquam umbratilis est) alia aliis prius imo comprehenduntur, Scalig Exod. 36. 5. sect. 6.* [c] *Quæ Deo dicuntur chronikos, relatione ad creaturas, & sic se-cundum accidens, non exprimunt mutationem in divina es-sentia, sed in creaturis factam: negantur ergo de Deo acciden-talia realia, non autem prædicata accidentalia.* [d] *Omnia quæ Deo sunt, ita insunt, ut sint ipse Deus.* [e] *Essentia di-vina identificat sibi omnia quæ sunt in divinis Biel sup. 1. sent. dist. 1 quæst. 5. Exhibet omnia, accipi nihil ipsum igitur be-ne est, Deus ipse semper Trisneg. ser. 2. Plus.*

toever God is, he is such & the same by his Esse
By his Essence he is wise, and therefore Wisd
it self: by his Essence he is Good, and there
Goodnesse it self: by his Essence he is merci
& therefore mercy it self: by his Essence he is
& therefore Iustice it self, &c. In a word, G
great without Quantity: good, true, and just w
out Qualitie: mercifull without Passion: an
without motion: every where present with
sight: without time the first and the last:
Lord of all Creatures, from whom all rec
themselves, and all the good they have; yet ne
needeth, nor receiveth he any increase of g
nesse or happines from any other.

This is the plain description of God, so fa
he hath revealed himself to us in his Word.

This doctrine [of all others] every true pra
tioner of Pietty must competently know, and
cessarily beleeve, for foure speciall uses.

1. That we may discerne our true and o
God, from all false Gods & Idols: for the desc
tion of God, is properly known onely to
Church, in whom he hath thus graciously ma
fested himself. Psal. 147:19: 20. Ier. 20:25.

2. To possesse our hearts with a greater aw
his Majestie, whilest we admire him for his sim
nesse and infiniteness: adore him for his unm
surableness, unchangeableness, and eternity:
wisdome from his understanding and knowled
submit our selves to his blessed will & pleasure: l
him for his mercy, goodnes, and patience: trust
his word, because of his truth: fear him for his g
ju

ſtice, and anger: reverence him for his holines: d praiſe him for all his bleſsednes, and to depend our life on him, who is the onely Author of our e, being, and all the good things we have.

3. To ſtir us up to imitate the Divine Spirit in s holy Attributes: and to bear [in ſome mea-e] the Image of his Wiſdom, Love, Goodnes, ſtice, Mercie, Truth, Patience, Zeal, and An-r againſt ſin, that we may be wiſe, loving, ſt, merciful, true, patient, and zealous, as r God is.

4. Laſtly, that we may in our Prayers and editations conceive right of his Divine Majeſtie, not according to thoſe groſſe and blaſphemous aginations, which naturally ariſe in mens ins, as when they conceive God to be like an d Man ſitting in a chair: & the bleſſed Trinity be like that *tripartite Idol*, which Papiſts have nted in their Church-windowes.

When therefore thou art to pray unto God, let ne heart ſpeak unto him, as to that *eternall*, l. 50: 2. *infinite*, 1 Kin. 8: 27. *Almighty*, n. 17: 1. Ioh 15: 25. *holy*, Rev. 4: 8. and 15, *wiſe*, Rom. 11: 33, & 16, 17 *juſt*, Exod. 34: 7. Pſalm. 103: 11, & 145, 8, 9 & *merciſull*, u. 32: 4. Gen. 8: 25. Pſ. 145: 17. *Spirit*, . 4: 3: 4. and *moſt perfect*, Deut. 32: 4. *individual Eſſence of three ſeverall Perſons*, *Father*, n, *and holy Ghoſt*: 1 Ioh. 5: 7. Matt. 3: 16. tt. 28: 19. 2 Cor. 13: 14. *who being preſent all places*, 2 Kin. 8: 17. Pſ. 12: 92. Ier. 23: *ruleth Heaven, and Earth*, Iſa. 48: 16, 28.

Dan.

Dan. 4:32. *understandeth all mens hearts*, 1 Ki 8:30. Ier. 17: 10. *knoweth all mens miseri* Isa. 62: 16. *and is onely able to bestow on us graces which we want*, 1 Sam. 10: 15. Mat 17: 18. *and to deliver all penitent sinners, w with faithfull hearts seek* (*for Christs sake*) *help, out of all their afflictions and troubles wh soever.*

The ignorance of this true knowledge of G makes many to make an Idoll of the true God, a is the onely cause, why so many do professe other parts of Gods worship and religion, w so much irreverence and hypocrisie. Where they did truly know God, they durst not but co to his holy service; and comming, serve h with fear & reverence: for so far doth a man f God, as he knoweth him: and then doth a m truly know God, when he joynes *practice* to *sp culation*: And that is.

First, when a man doth so acknowledge a celebrate Gods *Majesty*, as he hath revealed hi selfe in his Word.

Secondly, when from the true and lively se of Gods *Attributes*, there is bred in a mans he a *love*, *awe*, and *confidence* in God: for, fa God himself, 1 Mal. 6. *If I be a Father, wh is my honour? If I be a Lord, where is my fe O taste and see, that the Lord is good!* saith D vid. He that hath not by *experience* tasted goodnesse, knoweth not *how good* he is. *He* (s *John* 1 *John* 2: 4.) *that saith he knoweth G and keepeth not his commandements, is a lyer*,

*truth is not in him.* So far therefore as we *imi-*
*e God* in his *Goodneſſe*, *Love*, *Juſtice*, *Mer-*
*, Patience*, and other Attributes, *ſo farre do*
*know* him.

Thirdly, when with inward *groanes*, and the
ious *deſires* of our hearts, we *long* to attain to
e perfect and plenary knowledge of his *Majeſty*,
the life which is to come.

Laſtly, this diſcovers how few there are, who
e truely *know God*, for no man knoweth God,
t he that *loveth* him, and how can a man chooſe
t *love him*, being the *Soveraigne good*, if he
ew him? ſeing t*he nature of God is to enamour*
*m with the love of his goodneſſe*; and whoſoever
veth any thing *more then God*, *is not worthy of*
*od*; and ſuch is every one, who ſettles the love
d reſt of his heart upon any thing beſides God.
therefore thou doeſt beleeve that God is Almigh-
, why doeſt thou fear Devils and enemies, and
t confidently truſt in God, and crave his help
all thy troubles and dangers? If thou beleeveſt
at God is infinite, how dareſt thou provoke him
anger? If thou beleeveſt that God is ſimple,
ith what heart canſt thou diſſemble and play the
ypocrite? If thou beleeveſt that God is the So-
raign good, why is not thy heart more ſetled
on him, then on all Worldly good? If thou
oeſt indeed beleeve that God is a juſt Judge, how
areſt thou live ſo ſecurely in ſin without repentan-
? If thou doeſt truely beleeve, that God is moſt
iſe, why doeſt not thou refer the events of croſ-
s and diſgraces unto him, who knoweth how to

*turn all things to the best, unto them that him?* Rom. 8: 21. If thou art perſwaded, God is true, why doeſt thou doubt of his miſes? And if thou beleeveſt that God is be and (*a*) Perfection it ſelf, why doeſt not thou m him alone the chief end of all thine affections deſires? for if thou loveſt beauty, he is moſt re; if thou deſireſt riches, he is moſt wealthy thou ſeekeſt wiſdome, he is moſt wiſe. Whatſo excellency thou haſt ſeen in any creature, nothing but a ſparkle of that which is in infi (*b*) perfection in God: and when in Heaven ſhall have an immediate Communion with G we ſhall have them all perfectly in him, comm cated unto us. Briefly, in all goodneſſe h all in all. (*c*) Love that one good God, and t ſhalt love him, in whom all the good of goodn conſiſteth. He that would therefore attain to ſaving knowledge of God, muſt learn to kn him by love. For God is love, and *the knowle of the love of God paſſeth all knowledge.* Eph 19. 1 Ioh. 4. For all knowledge beſides to kn (*d*) how to love God, and to ſerve him one is nothing, upon Solomons credit, but (*e*) va *of vanities, and vexation of ſpirit.*

Kindle therefore, O my Lady, nay, rath O my (*f*) Lord Charity, the love of thy ſel

(*a*) *Si te habeam ſolum, ſane ruat ordinis æther, Te rupta ſuo diſſilit atque loco.* (*b*) *Creata omnia perfectius in Deo quam in ſeipſis. Dion. de divin. Cap.* 6. (*c*) *Ama illam bonum, in quo omne bonum eſt, & ſufficit. Anſe Proſo. Cap* 23. (*d*) *Kemp. de Im. Chriſt Cap.* 1. (*e*) 1: 2, 17. (*f*) *Domina, immo Domine Charitas. Bern.*

y soul, especially seing it was thy good plea-
e, *that being reconciled by the blood of Christ*,
om.5.9.10.Ioh:17:3,20.1Cor.5.8.I should be
ought, by the knowledge of thy grace, to the
ommunion of thy glory, wherein onely consists
y soveraigne good and happinesse for ever.

Thus by the light of his own Word, we have
n the back ports of *Iehovah* Elohim, the eternal
inity, whom to *beleeve*, is saving *faith*, and
*rity*. And unto whom from all *Creatures* in hea-
n and earth, be all *praise*, *dominion*, and *glory*
r ever. *Amen*.

*Thus far of the* knowledge of God. *Now of the*
*owledge of a* Mans self. *And first*, *of the* state of
misery and corruption, *without renovation by*
*hrist*.

*Meditations of the misery of a man*, *not recon-*
*ed to God in Christ*.

O Wrechted Man, where shall I begin to de-
scribe thine *endlesse* misery! who art *con-*
*mned*, as soon as *conceived*: and adjudged to
*rnal* death, before thou wast born to a tempo-
l life. A beginning indeed I find, but no *end* of
y miseries. For when *Adam* and *Eve*, being
ated after Gods own *Image*, and placed in Para-
e, that they and their Posterity might live in a
ssed state of life immortall, having Dominion
all earthly creatures, and onely restrained from
e fruit of *one tree*, as a signe of their *subjection* to
e Almighty Creator, though God forbade them
s one small thing, under the penalty of eternall
ath; yet they beleeved the *devils word* before

the *Word of God*; making God ( as much them lay) *a lyer*. And so being *unthankefull* the benefits which God bestowed on them, became *malecontended* with their present st if God had dealt *enviously* and *niggardly* them: and beleeved that the *devill* would them partakers of far more glorious things *ever* God had bestowed upon them; and in pride they fell into *high treason* against the *High*, and disdaining to be Gods Subjects, th fected blasphemously to be Gods themse equals unto God. Hence, till they rep (loseing Gods Image) they became like un devil: and so all their posterity, as a Trait brood (whilest they remain impenitent, like t are subject in this life to all cursed miseries, a the life to come, to the everlasting fire, pre for the devill and his angels.

Lay then aside for a While thy doting va and take the view with me of thy doleful mis which duely survayed, I doubt not, but tha wilt conclude, that it is far better, never to Natures being, then not to be by Grace a P tioner of religious Piety.

Consider therefore thy misery.

1. In thy *life*. 2. In thy death.
3. After death.

In *thy life*.

1. The miseries accompanying thy *body*.
2. The miseries which deform thy *soul*.

In *thy death*, the miseries which shall o thy body and soul.

fter death, the miſeries which overwhelme body and ſoul rogether in Hell.

nd firſt, let us take a view of thoſe miſeries ch accompany thy body, according to the four of thy life.

. *Infancy.* 2. *Youth.*
. *Manhood.* 4. *Old age.*

1. *Meditations of the miſery of Infancy.*

WHat waſt thou being an infant, but a brute, having the ſhape of a man? was not thy body eceived in the heat of luſt, the ſecret of ſhame, ſtain of original ſin? and thus waſt thou caſt ted upon the earth, all imbrewed in the blood filthineſſe, (filthy indeed, when the Son of d, who diſdained not to take on him mans na e, and the infirmities thereof; yet thought it oſeemed his Holineſſe, to be conceived after ſinfull manner of mans conception.) So that mother was aſhamed to let thee know the nner thereof: What cauſe then haſt thou ro uſt of thy birth, which was a curſed pain to thy ther, and to thy ſelf the entrance into a trou- ſome life? the greatneſſe of which miſeries, be- uſe thou couldeſt not utter in words, thou did- ſt expreſſe (as well as thou couldeſt) in weeping ares.

2. *Meditations of the miſeries of Youth.*

WHat is Youth, but an untamed Beaſt? a whoſe actions are rash and rude, not capa-

ble of good counsel, when it is given: and
like delighting in nothing but in toyes and ba
Therefore thou no sooner beginnest to have a
strength and discretion, but forthwith thou
keept under the rod, and fear of Parents and Mast
as if thou hadst been born to live under the disc
ne of others, rather then at the disposition of t
own will. No tyred horse was ever more will
to be rid of his burthen, then thou wast to get
of the servile estate of this bondage. A state
worthy the discription.

### 3. *Meditations of the miseries of Manhood.*

WHat is mans state, but a Sea, wherein [as w
ves) one trouble ariseth in the neck of a
ther: the latter worse then the former? No soo
diddest thou enter into the affaires of this wo
but thou wast inwrapped about with a cloud
Miseries. Thy Flesh provokes thee to lust,
world allureth thee to pleasures, and the de
tempts thee to all kind of sinnes; fear of enem
affright thee, suits in Law do vex thee, wro
of ill neighbours doe oppresse thee, cares for w
and children doe consume thee, and disquietne
twixt open foes and false friends, do in a man
confound thee: Sin stings thee within. Satan la
snares before thee. Conscience of sins past dogge
behind thee. Now adversity on thy left hand fr
thee, anon prosperity on thy right hand flatt
thee; over thy head Gods vengeance due to
sin, is ready to fall upon thee: and under thy fe

ls mouth is ready to swallow thee up. And in
s miserable estate whither wilt thou go for rest
t comfort? the house is full of cares; the field
l of toyl; the Countrey of rudeneese, the City of
tions; the Court of Envie; the Church of
fts; the Sea of Pirats; the Land of Robbers. Or
what state wilt thou live, seeing wealth is en-
d, and poverty contemned; wo is distracted,
d simplicity is derided; Superstition is mocked,
d Religion is suspected! Vice is advanced; and
rtue is disgraced; Oh with what a body of sin
t thou compassed about in a *World of wickednes*?
hat are thine Eyes, but Windows to behold va-
ties? What are thine Ears, but flood-gates, to
t in the streams of iniquity! What are thy Senses,
t matches to give fire to thy lusts? What is thine
eart, but the Anvill, where *Satan* hath forged
e ugly shape of all lewd affections! Art thou
obly descended? thou must put thy self in perill
f forrain wars, to get the reputation of earthly
nnour; ofrentimes hazzard thy life in a desperate
mbate, to avoid the aspersion of a Coward. Art
ou born in mean estate? Lord! what pains and
rudgery must thou endure at home and abroad to
et maintenance? and all perhaps scarce sufficient
o serve thy necessity; and when (after much ser-
ice and labour) a man hath got something, how
ttle certainty is there in that which is gotten,
ing thou seest by dayly experience, that he who
as rich yesterday, is to day a begger; he that
esterday was in health, to day is sick: he that yes-
ay was merry and laughed, hath cause to day to

mourn and weep; he that yesterday was in fav
to day is in disgrace: and he, who yesterday
alive, to day is dead: and knowest not how so
nor in what manner thou shalt die thy self. A
who can enumerate the loses, croses, griefs,
graces, sickneses, and calamities which are in
dent to sinfull man? To speak nothing of the de
of friends and children, which oftentimes seem
be unto us far more bitter then present de
it self.

*Meditations of the misery of old age.*

WHat is old age, but the receptacle of all m
ladies? for if thy lot be to draw thy da
to a long date; in comes old bald-headed age, st
ping under dotage with his wrinkled face, rot
teeth, and stinking breath: teasty with Chol
withered with drieneſſe, dimmed with blindn
obsurded with deafneſs, overwhelmed with sid
neſs, and bowed together with weakneſs, havi
no use of any sense, but of the sense of pain: wh
so racketh every member of his body, that it
ver caseth him of grief, till he hath thrown h
down to his grave.

Thus far of the miseries which accompany t
body. Now of the miseries which accompany t
soul, chiefly in this life.

*Meditations of the misery of the soul in this life.*

THe misery of thy soul will more evident
appeare, if thou wilt but consider,

1. T

1. The felicity she hath lost.

2. The misery which she hath pulled upon her self by sin.

1. The felicity lost, was first the fruition of the Image of God, whereby the soul was like unto God in knowledge, Col. 3: 30. Rom. 12: 2. enabling her perfectly to understand the revealed will of God. Secondly, true holinesse, by which she was free from all prophane errour. Thirdly, righteousnesse, whereby she was able to incline all her naturall powers, and to frame uprightly all our actions, proceeding from those powers. With the losse of this divine Image, she lost the Love of God, and the blessed communion which she had with his Majesty: wherein consisteth her life, and happinesse. If the lois of earthly riches vex thee so much, how should not the loss of this divine treasure perplex thee much more?

2. The misery which she pulled upon her self, consists in two things:

1. Sinfulnes. 2. Cursednes.

1. Sinfulnes is an universall corruption, both of her Nature and actions: for her *Nature* is infected with a *pronenesse* to every sin continually, Eph. 2: 2. Gen. 6: 5. the Mind is stuffed with vanity, Rom. 12: 1. Ephes. 4: 17. the *Understanding* is darkened with ignorance, 1. Cor. 2: 14. the *Will* affecteth nothing but vile and vain things, Phil. 1: 3. All her *Actions are evill:* Rom. 2: 52. Rom. 7: 10. yea this deformity is so violent, that oftentimes in the regenerate soul, the Appetite will not obey the government of Reason, and the

Will wandereth after, and yeelds consent to f
full motions. How great then is the violence
the Appetite and will in the Reprobate soul, wh
still remaines in her Naturall corruption? He
it is, that thy wretched Soul is deformed with
defiled with lust, so polluted with filthiness, ou
raged with passions, overcarryed with affectio
piring with Envy, overcharged with Glutto
furfited with Drukenness, boyling with Rev
ge, transported with Rage, and the glorious
mage of God transformed to the ugly shape of
*Devill*, Ioh. 8: 14. so far as it once *repented*
*Lord*, *that ever he made man*. Gen. 6: 6.

From the former flowes the other part of
*Souls misery*, called Deut. 27: 26. Gal. 3: 1
Psalm. 119: 21. *cursednesse*, whereof there
two degrees.

1. *In part*. 2. *In fulnesse thereof*.

1. *Cursednesse-in part* is that, which is inf
ted upon the Soul *in life* and *death*, and is *comm*
to her with the body.

The *cursednesse* of the soul in *life*, is the *wr*
*of God*, which lyeth upon such a creature, so f
as that all things, not onely calamities, but al
very *blessings* Rom. 2; 2: 3. Ier. 28: 13. and *gr*
ces Hab. 28: 13. turn to ruine. *Terrour of Co*
*science* drives him from God and his service, th
he dares not come to his presence and ordinance
Gen. 3: 8: 20. and 4: 14 Heb. 2: 25. but i *gi*
*ven* up Rom. 1: 21. 7: 4: 26. to the slavery o
*Satan* Ep. 2: 2 Col 1: 1: 13. and to his own lust
and vile affections. Thi

This is the *curſeaneſs* or the Soul in *life*, now ſollows the *curſedneſs* of the Soul and Body in ieath.

*Meditations of the miſery of the body and ſoul in death.*

AFter that the aged man hath conflicted with long ſickeneſſe, and having endured the brunt of pain, should now expect ſome eaſe: incomes Death, (Natures ſlaughterman, Gods curſe, and Hels Purveior) and looks the old man grim and black in the face: and neither pitying his age, nor regarding his long-endured dolours, will not be hired to forbear either for ſilver or gold: nay, he will not take, to ſpare his life, skin for skin, and all that the old man hath; but batters all the principall parts of his body, and arreſts him to appear before the terrible Iudge. And as thinking that the old man will not diſparch to go with him faſt enough: Lord! how many darts of calamities doth he ſhoot thorow him, ſtitches, aches, cramps, fears obſtructions, rheums, flegmes, collike, ſtone, wind, &c,

Oh what a ghaſtly ſight it is, to ſee him there in his bed, when Death hath given him his mortall wound! what a cold ſweat over-runs all his body; what a trembling poſſeſſeth all his members; the head ſhooteth, the face waxeth pale, the neither Jaw-bone hangeth down; the Eyeſtrings break, the Tougne faltreth, the Breath ſhortneth, and ſmelleth earthly, the Throat rattleth, and at every

gaſpe the Heart-ſtrings are ready to brea
aſunder.

Now the miſerable ſoul ſenſibly perceiveth h
earthly body to begin to dye: for as towards th
diſſolution of the univerſall frame of the gre
world, the Sun shal be turned into darkneſſe, th
Moõ into bloo!, and the Stars shall fal from heav
the air shall be full of ſtorms, and flashing Meteo
the Earth shall tremble, and the Sea shall roar, an
mens heart shal fail for fear, expecting the end o
ſuch ſorrowful beginnings: So towards the diſſo-
lution of man, (which is the little world) hi
Eyes, which are as the Sun and Moon, loſe thei
light, and ſee nothing but bloodguiltineſſe of ſi
the reſt of the Senſes, as leſſer Stars, do one afte
another fail & fall. his Mind, Reaſon, and Mem
ry, as heavenly powers of his ſoul, are shaken wit
fearfull ſtorms of deſpair, and fierce flashings o
Hell fire, his Earthly body begins to shake an
tremble, and the humours, like an overflowin
Sea, roar and rattle in his throat, ſtill expectin
the woful end of theſe dreadfull beginnings.

Whileſt he is thus ſummoned to appear at th
great Aſſizes of Gods Iudgement, behold, a Quar
ter Seſſion, and Gaole-delivery is held within him
ſelf: where Reaſon ſits as Iudge, the devill puts i
a Bill of inditement, as large as that Book of Z
*chary* Zach. 5. wherein is alleaged all thy evi
deeds, that ever thou hadſt committed, and all th
*good deeds*, that ever thou hadſt *omitted* Ezech. 1
20. and all the curſes and judgements, that ar
due to every ſin. Thine owne conſcience shall a
cu

uſe thee, and thy Memory shal give bitter eviden-
e, and Death ſtands at the Bar readie, as a cruell
xecutioner to diſpatch thee. If thou shalt thus
ondemn thy ſelf, how shalt thou eſcape the juſt
ondemnation of God, who knows all thy miſ-
eeds better then thy ſelf 1. Ioh. 3: 20. Fain woul-
eſt thou put out of thy mind the remembrance of
hy wicked deeds, that trouble thee: but they flow
aſter into thy remembrance, and they will not be
ut away, but cry unto thee, We are thy works,
nd we will follow thee. And whileſt thy ſoul is
hus within, out of peace and order, thy children,
ife, and friends, trouble thee as faſt, to have thee
ut thy goods in order, ſome crying, ſome cra-
ing, ſome pitying, ſome chearing, all like Fleſh-
lies, helping to make thy ſorrows more ſorrowfull.
Now the devils, who are come from Hell *to fetch
away thy ſoul*, Luke 12: 20. begin to appear to her,
nd wait, as ſoon as shee comes forth, to take her,
nd carrie her away. Stay shee would within, but
hat shee feeles, the body begins by degrees to die,
nd ready, like a ruinous houſe, to fall upon her
head. Fearfull she is to come forth, becauſe of tho-
ſe Hell-hounds, which wait for her comming. Oh,
she that ſpent ſo many dayes and nights in vain and
idle paſtimes, would now give the whole world,
if she had it, for one hours delay, that she might
have ſpace to repent, and reconcile her ſelf unto
God. But it cannot be, becauſe her Body, which
joyned with her in the actions of ſin, is altogether
now unfit to joyn with her in the exerciſes of re-
pentance: and repentance muſt be of the whole
man.

Now

Now she seeth that all her pleasures are gone, if they had never been: and that but onely te ments remain, which never shall have end of b ing. Who can sufficiently expresse her remo for her sins past, her anguish for her present misc and her terrour for her torments to come?

In this extremity, she looks every where h help, and she finds her self every way helpless. Th in her greatest misery (desirous to hear the le word of comfort) she directs this, or the li speech unto her Eyes: O Eyes, who in times p were so quick sighted, can ye spye no comfort, a any way how I might escape this dreadfull da ger? But the Eye-strings are broken, they ca not see the candle that burneth before him: n discern whether it be day or night.

The Soul [finding no comfort in the Eye speaks to the Ears: O Ears, who were wont to create your selves, with hearing new pleasant d courses, and Musicks sweetest harmony; can yo hear any newes or tidings of the least comfort s me? The *Eares* are either so *deaf*, that they ca not hear at *all*: or the sense of *hearing* is gro so weak, that it cannot endure to heare his *dear* friends to *speak*. And why should *these ears* he *any tydings* of joy in *Death*, who could nev abide to hear the *glad tydings* of the *Gospell* in *life*? The *Eare* can minister no *comfort*.

Then she intimates her grief unto the *Tongu* Oh *Tongue*, who wast wont to *brag* it out wi the *bravest*, where are now thy big and dari *words*? now [in my greatest need] canst tho

*spe*

peak nothing in my *defence*? Canst thou neither *daunt* these Enemies with *threatning words*, nor *intreat* them with *fair speeches*? Alas, the *Tongue* two dayes ago lay *speechlesse*: it cannot in his greatest extremity, either *call* for a *little drink*, or desire a friend to *take away* With his finger the *phlegme*, that is ready to *choak him*.

Finding here no hope of help, she speaks unto the *Feet*: where are ye, O *feet*, which sometime were so nimble in *running*, can you *carry* me no where, out of this dangerous place? The feet are gone *dead* already: If they be not *stirred*, they cannot *stir*.

Then she directs her speech unto her *hands*: O *hands*, who have been so often approved for manhood, in *peace*, and *war*, and wherewith I have so often defended my self, and offended my foes; never had I more need then now. Death looks me grim in the face, and kils me. Helish fiends wait about my bed to devour me: help now or I perish for ever. Alas, the hands are so weak, and do so tremble, that they cannot reach to the mouth a spoonfull of supping, to releeve languishing nature.

The wretched soul seeing her selfe thus desolate, and altogether destitute of friends, help, and comfort, & knowing that within an hour she must be in everlasting pains, retires her self to the heart [which of all members is *primum vivens, & ultimum moriens*] from whence she makes this doleful lamentation with her self:

O misé-

(a) O miserable caytife, that I am! How the *Sorrowes of death compasse me! How do t floods of Belial make me afraid!* How have, i deed, the snares both of the first and second dea overtaken me at once! Oh how suddenly hat Death stoln upon me with insensible degrees! Li the Sun which the Eye perceives not to mov though it be most swift of *motion*. How do Death wrack on me his spite, without pity! Th God of mercy hath utterly forsaken me: and t devill, who knows no mercie, waits for to ta me; How often have I been warned of this dol full day, by the faithful Preachers of God. Wo and I made but a jest thereat? What profite have now of all my pride, fine house, and brave apparell What is become of the sweet relish of all my del cious fare? All the worldly goods which I so ca full gathered, would I now give for a good Co science, which I so carelesly neglected. And wh joy remains now of all my former fleshly pleas res, wherein I placed my chief delight? Tho fleshly pleasures were but deceitfull dreams, a now they are past like vanishing shadows: but t think of those eternall pains, which I must endu for those short pleasures, pains meas Hell, befo I enter into Hell. Yet justly I confesse, as I ha deserved, I am served, that being made after Go Image, a reasonable soul, able to judge mine ow estate, and having mercy so often offered, and intreated to receive it, I neglected Gods gra

(a) The doleful lamentation of the Reprobate Soul the point of death 2. Sam. 22. 5.

d preferred the pleasures of sin, before the re-
gious care of pleasing God: lewdly spending my
ort time, without considering, what account I
ould make at my last end. And now all the
easures of my life being put together, counter-
il not the least part of my present pains. My
ys were but momentany and gone, before I
uld scarce enjoy them: my miseries are eternall,
d never shall know end. Oh that I had spent
e *houres* that I consumed in *carding*, *diceing*,
*aying*, and other vile exercises, in *reading the*
*criptures*, in *hearing Sermons*, in *receiving* the
*ommunion*, in *weeping for my sins*, in *fasting*,
*atching*, *praying*, and in *preparing my soul*, that
might have now departed in the *assured hope* of
verlasting salvation! O that I were now to
*gin* my life again; how would I contemn
e *world*, and the *vanities* thereof! how *re-*
*giously* and *purely* would I lead my life! how
ould I *frequent* the *Church*, and sanctifie
e *Lords Day*! If *Satan* should offer me all
e treasures, pleasures, and promotions of this
orld, he should never entice me to *forget these*
*errors* of this last dreadfull houre. But, O corrupt
*arkasse*, and stinking *carrion*! How hath the
evill deluded us? and how have we *served* and
ulled *swift damnation* upon us both? Now is my
ase more miserable, then the *beast* that perisheth
n a ditch; for I must go to *answer* before the
*udgement seat* of the righteous Iudge of Heaven
nd Earth: where I shall have none to speak for
me: and these *wicked fiends*, who are privy to all
my evill deeds, will *accuse* me, and I cannot ex-

cuse my self. *My own heart already condemn*
*me*, I must needs therefore be *damned* before
*Judgement seat*: and from thence be carried
these *infernall fiends*, into that *horrible* prison
endlesse torments, and *utter darknesse*: where
shall *never* more see light, that *first* most excelle
thing that God made: I, Who gloried heretofo
in being a *libertine*, am now *inclosed* in the ve
*clows* of Satan: as the trembling *Partridges* with
the griping *talons* of the ravenous *Falcon*. Whe
shall I lodge to night? and who shall be
companions? Oh *horrour* to think! O *grief*
consider. *Oh cursed be the day, wherien I was bor*
*& let not the day, wherien my mother bare me,*
*blessed. Cursed be the man that shewed my Fathe*
*saying, A Child is born unto thee, and comfort*
*him. Cursed be that man: because he slew me no*
*Oh that my Mother might have been my grave,*
*her wombe a perpetuall conception! How is it th*
*I came forth of the womb, to endure these hellis*
*sorrowes! and that my dayes should thus end wi*
*eternall shame! Cursed* be the day that I was fi
united to so *leud a body*: O that I had but *so muc*
favour, as that I might *never see* thee more! O
*parting* is bitter and dolefull; but our *meetin*
again, to receive at that dreadfull day the *fulne*
of our deserved vengeance, will be far more *terri*
*ble* and *intolerable*. But what mean I thus by
late lamentation, to seek to *prolong* time? My *la*
*houre* is come: I heare the *heart stings* break, th
filthy House of Clay fals on my head: here is no
ther hope, help, nor place of any longer abidin
A

And must I needs be gone? thou filthy carkasse, Oh filthy carkasse, with fare-ill farewell, I leave thee: And so all trembling she cometh forth, and forthwith is seized upon by infernall fiends, who carry her with a violence *torrenti simili*, to the bottomlesse Lake that burneth with *fire and brimstone*. Apo. 21: 8. Iude vers. 6. 1. Pet. 3: 19. where she is kept as a prisoner in torments, til the generall Iudgement of the great Day.

The lothsome carkasse is afterwards laid in the grave. In which action for the most part, *the dead bury the dead*: that is. They who are dead in sin, bury them, who are dead for sin. And thus the godlesse, and unregenerated worldling, who made Earth his Paradise; his Belly his God; his Lust his Law: and as in his life he sowed vanity, so he is now dead, and reapeth misery. In his prosperity he neglected to serve God: In his adversity God refuseth to save him: the devill, whom he long served, now at length payes him his wages. Detestable was his life, damnable his death. The devill hath his soul, the grave hath his carkasse: in which pit of corruption, den of death, and dungeon of sorrow, let us leave the miserable Caitife, rotting with his mouth full of earth, his belly full of worms, and his carkasse full of stinck, expecting a fearefull resurrection, when it shall be re-united with the soul, that as they sinned together so they may be eternally tormented together.

Thus far of the miseries of the soul and body in death, which is but cursednesse in part; now followes the fulnesse of cursednesse

which

which is the misery of the soul and body after death.

*Meditations of the misery of a man after death, which is the fulnesse of cursednesse.*

THe fulnesse of cursednesse [when it fals upon a creature, not able to bear the brunt thereof] presseth him down to that bottomlesse (Luk. 8:38. & 16:23.) deep of the endles (2 Thes. 1:10.) wrath of *Almighty God*: which is called the *damnation of hell*. Matth. 23:33. This fulnes of cursednes is either particular or generall.

Particular, is that which in a lesse measure of fulnesse, lighteth upon the soul *immediately*, Luk. 16:12, 13. 2. Pet. 3:19. Iude v. 6:7. as soon as she is separated from the body. For in the very instant of dissolution, she is in the sight and presence of God. For when she ceaseth to see with the organe of fleshly eyes, she seeth after a spiritual manner, like Stephen, who saw *the glory of God* and *Iesus standing at his right hand*: Acts. 7:56. or, as a man, who being blind born, and miraculously restored to his sight, should see the Sun which he never saw before. And there by the *Testimony* of her own *Conscience*, *Christ* the righteous *Iudge*, who knoweth all things, *maketh* her, by his *omnipresent power*, to understand the doom and judgement that is due unto her sins, and what must be her *eternall* state. And in this manner standing in the *sight* of Heaven, not fit for her want *cleannesse* to come into Heaven; she is said to stand

before the *Throne of God*. And so forthwith she is carried by the *evill angels*, (*a*) who came to fetch her with violence into *Hell*, where she is kept as in a *Prison*, in *everlasting pains* and *chains*, *under darkenesse*, *unto the judgement of the great Day*. But not in that *extremity* of torments, which she shall finally receive at the last day. Matth. 5: 34. and 23: 21. Luke 12: 20. Luke 16: 22. 1. Pet, 3: 19. Iude v. 7: Luk, 16. 14. Luke 1: 31. 2: Pet. 3: 9. Iude v. 6. Apoc. 11: 8.

The *generall* sulness of *cursednesse* is in a *greater* measure of *sulnesse*, which shall be inflicted upon both thy *Soul* and *Body* Dan. 12: 3. 1. Joh. 5: 18: 19. when by the mighty power of *Christ* [the *supreame* Iudge of heaven and earth) the one shall be brought out of *Hell* Apoc. 20: 23. and the other out of the *Grave* as *Prisonners*, to receive their dreadfull doom, according to their evill *deeds*. How shall the Reprobate, by the roaring of the *Sea*, the quaking of the *Earth*, the trembling of the *Powers* of Heaven, and terrours of *Heavenly signes* be driven at the worlds end, to their wits end, Matth. 24: 29. Luk. 21: 24. 25. Oh, what a wofull salutation will there be, betwixt the damned *Soul* and *Body*, at their re-uniting at that terrible Day!

[*b*] O sink of Sin, O lump of *Filthinesse* (will the

(*a*) *Postquam anima de corpore est egressa, subito Iudicium Christi de salute cognoscit. Aug. l. 1. de anim. & ejus Orig. cap. 2.* Hier. *Epi. ad* Panna *Anima damnata continuo invaditur a Dæmonibus, qui crudelissime eam rapientes ad infernum deducunt. Alex. in orat. de exit anim.* (*b*) The damned soules Apostrophe to her body at their second meeting.

the *Soul* say unto her *Body* ] how am I compell
to re-enter into thee, not as into an *Habitati*
to rest, but as a *Prison* to be tormented toge
How dost thou appear in my sight like *Iephth*
Daughter, to my greater torment? Would G
thou hadst perpetually *rotted* in the grave, tha
might never have seene thee againe! How sh
we be *confounded* together, to hear before G
*Angels*, and *Men*, layd open all those *secret fi*
which we *committed* together! Have I lost H
*ven*, for the love of such a stinking *carrion*;
thou the *flesh*, for whose *pleasures* I have yeel
to commit so many Fornications? O filthy *Bell*
how became I such a *foole* as to make *thee* my G
How mad was I for *momentany* joyes, to inc
these torments of eternall pains! *Ye Rocks a*
*Mountains, why skip ye so like Rams, Psalm.* 11
4. and *will not fall upon me, to hide me from t*
*face of him that comes to sit on yonder Thro*
*for the great Day of his wrath is come, and w*
*shall be able to stand?* Apoc. 6: 16: 17. *W*
*trembleſt thou this, O Earth, at the presence*
*the Lord*, and wilt not open thy mouth, and sw
low me up, as thou didst *Korah*, that I be seen
more.

O damned furies, I would ye might, witho
delay, tear me in pieces, on condition that y
would tear me unto nothing! But whileſt th
art thus in vain bewayling thy misery, the Ang
hale thee violently away from the brink of t
grave, to some place near the Tribunall seat
*Christ*; where being as a cursed Goat, separat

o ſtand beneath, on Earth, as on the left hand of he Iudge: Matth. 13: 41. Matth, 15: 21. Chriſt hall rip up all the benefits he beſtowed on thee, nd all the good deeds which thou haſt omitted, and all the ungratefull villanies which hou didſt commit againſt him and his holy Laws.

Within thee thine own conſcience [ more then thouſand witneſſes, ] ſhall accuſe thee: the Devils, who tempted thee to all thy lewdneſſe, hall on the one ſide teſtifie with thy conſcience gainſt thee: and on the other ſide ſhall ſtand the Holy Saints & Angels approving Chriſts Iuſtice: & deteſting ſo filthy a Creature: Behind thee an ydeous noiſe of innumerable fellow damned Reprobates tarrying for thy company: Before thee ll the world, (*a*) burning in flaming fire. Above hee an irefull Iudge of deſerved vengeance, ready o pronounce his ſentence upon thee. Beneath thee, he fiery and ſulphureous mouth of the bottõleſſe it, gaping to receive thee. In this wofull eſtate, o hide thy ſelf, will be impoſſible, ( for on that ondition, thou wouldeſt wish that the greateſt Rock might *fall* upon thee Apo, 6: 16: 17.) to ppear will be intolerable, and yet thou muſt ſtand orth, to receive with other Reprobates this thy ntence. *Depart from me ye curſed, into everlaing fire, prepared for the devill and his angels.* (*b*) *Depart from me*) there is a ſeparation from l joy and happineſſe.

Ye

(*a*) *Anſelm. lib. Meditat.* (*b*) *Bonavent. Poſtil. Dom. poſt Pent. Serm.* 2.

*Ye curſed*) there is a black, and direfull E
communication.

*Into fire*) there is the cruelty of pain (*Everlaſtin*
there is the perpetuity of punishment.

*Prepared for the Devill and his angels.*) He
are thy infernall tormenting, and tormented co
panions.

O terrible ſentence! from which the conde
ned cannot eſcape: which being pronounced, can
poſſibly be withſtood, againſt which a man c
not except; & from which a man can no wh
appeal. So that to the damned nothing rem
but hellish torments, which knowes neither
of pains, nor end of time Apoc. 21: 8. From t
Judgement ſeat, thou muſt be thruſt by An
[together with all the damned *Devils* and Re
*bates*] into the *bottomleſſe Lake of utter dark*
that perpetually burnes with *fire* and *brimſt*
Whereunto as thou shalt be thruſt, there shall
ſuch *weeping*, *woes*, and *wailing*, *that* the cr
the company of *Core*, *Dathan* and *Abiram*, w
the earth ſwallowed them up, was nothing com
rable to this howling: nay, it will ſeem unto th
*Hell*, before thou goeſt into *Hell*, but to hea

Into which bottomleſs *Lake*, after that t
art once *plunged*, thou shalt ever be *falling* do
and never meet a bottom: and in it thou s
ever *lament*, and none shall *pitty* thee: thou s
alwayes *weep*, for pain of the *fire*, and yet g
thy teeth for the extremity of *cold*. Thou s
weep to think, that thy miſeries are paſt reme
thou shalt *weep* to think, that to *repent* is t
pu

rpose: thou shalt *weep* to think, how for the adow of short *pleasures*, Thou hast incurred ese *sorrows* of eternall *pains*: thou shalt *weep* see, how that *weeping* it self can *nothing* prevail; a in *weeping* thou shalt *weep* more tears, then ere is *water in the Sea*, for the *water* of the Sea *finite*, but the weeping of a Reprobate shall be *finite*.

There thy *Lascivious Eyes* shall be afflicted ith sights of *ghastly Spirits*: thy *curious Eares* hall be affrighted with hideous noyse of *howling evils*, and the gnashing teeth of *damned Reprobates*: thy *daintie Nose* shall be cloyed with noyome stench of *Sulphur*: thy *delicate Taste* shall e pained with intolerable *hunger*: thy *drunken Throat* shall be parched with unquenchable thirst: hy *Mind* shall be tormented, to think how for he love of *abortive pleasures*, which perished ere hey budded, thou so foolisbly lost *Heavens joyes*, nd incurredst *hellish pains*, which last unto eteritie. Thy *conscience* shall ever sting thee like an dder, when thou thinkest how often Christ by is Preachers offered *remission of sins*, and the *Kingdome of Heaven* freely unto thee, if thou ouldest but *beleeve and repent*: and how easily hou mightest have obtained mercy in those dayes, ow neer thou wast many times to have *repented*, nd yet didst suffer the Devill and the World, to eep thee stil in *impenitency*, and how the *day* of ercy is now past, and will never *dawn* again.

How shall thy understanding be racked, to conder, how for *momentany riches*, thou hast lost the

*eternall Treasure*, and changed heavens felici
for hels misery! where every part of thy bo
without intermission of pain, shall be continual
tormented alike.

In these Hellish torments, thou shalt be
ever deprived of the Beatificall sight of God whe
in consists the soverain good, and life of t
soul. Thou shall never see light, nor the le
sight of joy, but lie in a perpetuall Prison of ut
darkness: where shall be no order, but horrou
no voice, but of blasphemies and houlers: no noi
but of tortures and tortured: no society, b
of the devil and his angels, who being torment
themselves, shall have no other ease, ut to wre
their fury in tormenting thee. Where shall
punishment, without mercy: sorrow, witho
succour: crying, without comfort: mischi
without measure: torment, without ease: whe
the *Worm dyeth not, and the fire is never quench*
Mark. 9. where the wrath of God shall seize up
thy Soul & Body, as the flame of fire doth on t
lump of Pitch, or Brimstone. In which flam
thou shalt ever be burning, & never consumed
ever dying, & never dead: ever roaring in t
Pangs of death, & never rid of those pangs, n
knowing end of thy pains. So that after thou h
endured them so many thousand yeeres, as the
are grasse on the earth, or sands on the Sea-shor
thou art no neerer to an end of thy torment
then thou wast the first day that thou wast c
into them: yea so far are they from ending
that they are ever but beginning. But if after
thou

housand times so many thousand yeares, thy damned soul could but conceive a hope, that those her orments should have an end, this would be some omfort to think, that at length an end will come. ut as oft as the Mind thinketh of this word, Neer, it is as another *Hell*, in the middest of ell.

This thought shall force the damned to cry, *uai*, *ouai*, as much, as if they should say, *ouk aei*, *uk aei*, O Lord, not ever, not ever torment us hus, but their consciences shall answer them as n Eccho, *aei*, *aei*, ever, ever. Hence shall arise his dolefull *ouai*, wo and alas for evermore.

This is that second death, the generall perfect lnesse of all cursednesse and misery: which every amned Reprobate must suffer, so long as God nd his Saints shall enjoy blisse and felicitie in Heaen for evermore.

Thus far of the misery of man in his estate of orruption, unlesse that he be renewed by Grace Christ.

Now follows the knowledge of Mans self, in spect of his state of regeneration by Christ.

## *Meditations of the state of a Christian reconciled to God in Christ.*

NOw let us see, how happie a godly man is, in his state of renovation, being reconciled God in Christ.

The *godly man*, whose corrupt nature is *renewed* by grace in Christ, and become a *new creatu-*

re, is blessed in a threefold respect. 1. in his l
2. in his death. 3, after death.

1. His *blessednesse* during this life, is but *in pa*
and that consists in seven things.

1. Because he is *conceived* of the *Spirit*. Ioh
3: 5. in the womb of his *Mother* the *Chur*
Gal. 4: 26. and is *born, not of blood, nor of*
*will of the flesh, nor of the will of Man but of G*
Ioh. 1: 13. who in Christ, is his *Father* Gal. 4:
7. 2. Cor. 5 8. So that the *Image of God his Fa*
is renewed in him every day more and more, Ep
4: 2, 3. 13. Col. 3. 10.

2, He hath, for the *merits* of *Christs Sufferin*
all his sins, *originall* and *actuall*, with the g
and *punishment* belonging to them, freely
fully *forgiven* unto him, Rom. 4: 8: 25. Rom
1. 2. and all the *righteousnesse* of *Christ*. Rom.
5. 19. as freely and fully *imputed* unto him :
so God is *reconciled* unto him : 2. Cor, 5: 19.
*approveth* him as *righteous* in his sight and
count. Rom. 8: 33, 34.

3. He is *freed* from *Satans bondage*, Act.
18. Ephes. 2: 2. and is made a *brother* of Chri
Ioh: 20: 7. Rom. 8: 26. a *follow heir* of his h
venly Kingdome : Rom. 8: 17. and a *spiritu*
*King* and *Priest* Apo. 5: 10. to offer up *spiritu*
*sacrifice* to *God by Jesus Christ*. 2. Pet. 2: 5.

4. God *spareth* him, as a *man spareth his*
*son, that serveth him*. Mal. 3: 17. And this spa
consists In.

1. Not taking notice of every fault, but *bear*
with his infirmities : *Exod.* 34, 6. 7. A lo
Fa

*ather* will not caſt his *child* out of dores in his ckneſſe.

II. Not making his *puniſhment* when he is *haſtened*, as great as his *deſerts*, *Pſal.* 103, 10.

III. *Chaſtening* him *moderately*, when he ſeeth hat he will not by any other meanes be reclai-ned, 2. *Sam.* 7, 14. 15. 1. *Cor.* 11, 32.

IV. *Graciouſly accepting* his *endeavour*, not-withſtanding the imperfection of his obedience, nd ſo preferring the *willingneſſe* of his mind, be-ore the *worthyneſſe* of his work. 2. *Cor.* 8, 12.

V. Turning the curſes which he deſerved, to *roſſes*, and fatherly *corrections*; yea all things, *Rom.* 8, 28. all *calamities* of this life; Pſal. 89, 31. 3. Heb. 2, 10. 2. Cor. 12. 7. death it ſelf 1. Cor. 8. 22. and 15. 54. 55. yea, his very *ſins*, un-o his good. Luke 22, 32. 32. Pſal. 51. 13, 14. *Rom.* 5. 20,

5. God gives him his *Holy Spirit*, which.

I. *Sanctifieth* him by degrees throughout: 1. Theſſ. 5, 23. ſo that he doth more and more *dye* o ſin, and *live* to righteouſneſſe. Rom. 8. 9. 12.

II. *Aſſures* him of his *adoption* and that he s by *Grace* the Childe of *God*. Rom. 8, 16.

III. *Encourageth* him to come with *bold-es*, and *confidence*, into the preſence of God. Heb. 4, 15. Epheſ. 5. 12. Gal. 4. 16.

IV. *Moveth* him without *fear*, to ſay unto im, *Abba Father*. Rom. 8. 15. 16. Zach. 12. 12.

V. *Poureth* into his heart the gift of ſanctified prayer. Rom, 8, 26. 27.

VI. *Perſwadeth* him, that both he and his

prayers are accepted & heard of God, for Ch his Mediators sake.

VII. Fils him with { I. Peace of conscience. II. Joy in the Holy Ghost: comparison whereof, all Earth Joyes seem vile and vain u him. Rom. 5. 1. and 14. 17. Ro 5. 3.

6. He hath a recovery of his *soveraignty over creatures*: Psal. 8. 5. &c. Heb. 2. 7. 8. which lost by Adams fall: and from thence free liberty using all things 1: Cor. 9. 1. Rom: 14, 14. 1. Ti 4, 2. &c. Which God hath not *restrained* 1. C 9. 19: 21. so that he may use them with good co science: 1. Cor. 3, 21. 23. Heb 8. 7. For to things in Heaven and Earth he hath a *sure title* this life; 1. Cor. 3. 23. and he shall have the p nary and peaceable possession of them in the life come Matt. 25. 34. Hence it is, that all R probates are but usurpers of all that they p sesse, and have no *place of their* own but Hell. A 1. 25.

7. He hath the assurance of Gods Fatherly c and protection, day and night over him; whi care consisteth in three things.

1. In providing all things necessarie for Soul and Body, concerning this life, and t which is to come: so that he shall be sure ever, ther to have enough, or patience, to be cont

with that he hath. Mat. 6 23. 2. Cor. 12. 14. Pſal. 23. Pſal. 34. 1, 10.

11. In that God gives his Holy Angels, as Miniſters, a charge to attend upon him alwayes for his good: Heb. 1. 14. yea, in danger, to *pitch their tents about him for his ſafety*, where ever he be: Pſal. 134. 7. Pſal. 91. 11. Yea, Gods protection ſhall defend him as a *cloud by day, and as a pillar of fire by night*: and his providence *ſhall hedge him from the power of the* Devill. Iſa. 4. 3. Job. 1, 10.

111. In that *The eyes of the Lord are upon him, and his eares continually open to ſee his ſtate* Iſa. 34. 15. Gen. 7. 1. Pſal. 33. 19, and to hear his complaint, and in his good time, to deliver him out of all his troubles.

Thus far of the bleſſed eſtate of the godly, and Regenerated man in this life: Now of his bleſſed eſtate in death.

## 11. *Meditations of the bleſſed eſtate of a regenerated man in his death,*

WHen God ſends Death as his Meſſenger, for the regenerated man, he meets him half the way to Heaven: for his *converſation*, Phil. 3. 20. and *affection*: Col. 3. 1. is there before him. Death is neither ſtrange, nor fearfull unto him. Not ſtrange, becauſe he *dyed daily* 1 Cor. 15, 31. nor fearfull; becauſe whileſt he lived, he was dead; and his life was *hid with Chriſt in God*: Col. 3: To die unto him therefore, is nothing elſe in ef-

rect, but to *rest from his labour* in this world, Apo. 14. to go home to his *Fathers house*: 2. Cor: 5: 6. Joh. 14. 1. unto the *City of the living God*, Heb. 12. 21, &c. *the heavenly Jerusalem, an innumerable company of Angels, to the generall assembly and Church of the first born, to God the Judge of all: and to the Spirits of just men made perfect, and to Jesus the Mediatour of the New Testament*: Whilest his Body is sick, his Minde sound: for, God *maketh all his bed in his sicknesse*, Psal. 41. 3. and strengtheneth him with faith and patience, upon his bed of sorrow. And when he begins to enter into the way *of all the world*, he giveth (like *Jacob*, Gen. 49. *Moses* and *Joshua*) to his Children and friends, godly exhortations and counsels, to serve the true God, to worship him truly all the dayes of their life. His *blessed* soul breatheth nothing but *blessings*, and such speeches as savour *a sanctified spirit*. And his *outward* man *decayeth* so his *inward* man *increaseth*, and waxeth stronger. When the speech of his tongue *faultreth*, the *sighs* of his heart *speak lowder* unto *God*: when the sight of the *Eyes* faileth, the *holy Ghost* illuminates him inwardly with abundance of *spiritual light*. His soul feareth not *but is bold to go out of the body, and to dwell with her Lord*. 2. Cor: 5: 8: He sighed out with Paul *Cupio dissolvi*: *I desire to be dissolved; and to be with Christ*. Phil: 4, 23. And with *David* Psal. 42, 2: *As the Hart panteth after the water brooks, so panteth my soul after thee, O God: My soul thirsteth for God, for the living God: when shall*

I come

come and appear before God? He prayeth with e Saints: Apo: 6, 10: *How long, O Lord, which t holy and true? Come Lord Iesus, come quick-* Apo. 22: 20. And when the *appointed time* his dissolution is come, Iob. 14: 5. knowing at he goeth to his *Father* Psal. 31, 5. and *redeemer* in the peace of a good conscience, and e assured *perswasion* of the forgivenes of all his ns; in the *blood of the Lamb*, he sings with blessed d Simeon Luk. 2: 29 *his Nunc dimittis: Lord, w lettest thou thy Servant depart in peace, &c.* d *surrenders* up his soul, as it were, with his *own nds, into the hand of his heavenly Father*, saying ith *David*, Ps. 31. 5. *Into thy hands, O Father. I mmend my soul for thou hast redeemed me, O Lord ou God of truth.* And saying with *Stephen*, Act. 59. *Lord Jesus, receive my spirit*; He no oner *yeelds up* his sacred Ghost, but *immediatly* e *holy Angels*; Marc. 8, 10. Act. 12. 15, & 7. 25. who attended upon him from his *birth*, nto his *death*, carry and accompany his *soul* unto eaven, Luk. 16. 22 as they did the Soul of azarus into *Abrahams bosome*, which is the ingdome of Heaven, Mat. 8. 11. Luk. 13. 18. cts 15. 10. 11. Ephes. 1, 10. Heb. 11. 2. & o. 6. & 12. 22. 23. Luk. 19. 9. whither one *good Angels* and *good works* do accompany the ul: the one to *deliver* their *charge*, Psal. 61. 1. Heb. 1. 14. the other to *receive* their *reward*. ev. 14. 13. & 22. 12. 1. Cor. 6. 15.

The *Bodie* in convenient time, as the sancti-

bed 1. Cor. 6. 15. *Temple* of the *Holy Ghost*, t*members* of *Christ*, nourished by his bodie, Ma 26. 6. the *price* of the *blood* of the *Sonne of Go* 1. Cor. 6, 10. 2. Pet. 1, 19: is by his fellow br thren reverently laid to sleep in his grave, 1. The 4. 14. Acts: 7. 6. and 8. 3. as in the bed of Chri in an assured hope to *awake in the Resurrection the just*, Dan. 12. 2. Joh. 5. 68. 29. Luk. 14. 1 1. Thes. 4, 16. 17. Apoc. 14 25. at the last day, t be partaker with the Soul, of life and glory everla sting. And in this respect not onely the souls, b the very bodies of the faithfull also are terme blessed.

Thus far of the blessednesse of the soul and bo dy of the Regenerated man in death. Now let u see the blessednesse of his soul and body afte death.

## III. *Meditations of the blessed estate of the Regenerated man after death.*

THis state hath three degrees:

1. From the day of Death, to the Resurrection.

2. From the Resurrection to the pronouncing of the Sentence.

3. After the Sentence, which lasts eternally.

As soon as ever the Regenerated man hath yeelded up his Soul unto Christ, the holy Angels take her into their custody, and *immediatly carry* her into *Heaven*: Luke 10. 22. and there present her before: *Christ*; Heb. 1. 14. & 12, 14. where she

she is crowned with a *Crown of righteousnes*, 1. Tim. 4, 8. and glory; not which she hath deserved by her good works, but which God hath promised of his free goodneſſe to all thoſe, who of love, have in this life unfainedly ſerved him, and ſought his glory. Apoc. 2. 10. 1. Pet. 5.

Oh, what a joy will it be to thy Soul! which was wont to ſee but miſery & ſinners, now to behold the face of the God of Glory: yea, to ſee Chriſt well-comming thee, as ſoon as thou art preſented before him by the holy Angels, with an *Euge bone ſerve! Well done, and well come good and faithfull ſervant*, &c. *enter into thy Maſters joy.* And what joy will this be, to behold *thouſand thouſands of Cherubins, Seraphins, Angels, thrones, Dominions, Principalities, Powers.* Col. 1. 6. Epheſ. 1. 21. All the *holy Patriarches, Prieſts, Prophets, Apoſtles, Martyrs, Profeſſors:* and all the ſouls of thy Friends, Parents, Husbands, Wives, Children, and the reſt of Gods Saints, who departed before thee in the true faith of Chriſt, ſtanding before Gods Thron in bliſſe & glory? if the Queen of Sheba, beholding the glory and attendance given to Solomon, was as it were raviſhed therewith, brake out and ſaid, *Happy are thy men, happy are thoſe thy ſervants, which ſtand ever before thee, and hear thy wiſdome*: 1. King 10. How ſhall thy ſoul be raviſhed to ſee her ſelf by grace admitted to ſtand with this glorious Company, to behold the bleſſed Face of Chriſt, and to hear all the *treaſures* of his Divine *wiſedome*! How ſhalt thou rejoyce to ſee ſo ma-

ny *thousand thousands* wellcomming thee into their heavenly society! for as they all rejoyced at thy conversion; so will they now be much more joyfull to behold thy Coronation; and to see thee receive thy *Crown*, which was laid up for thee against thy *comming*. 1. Tim. 4, 8. For there the Crown of Martyrdome shall be put on the head of a Martyr, who for Christs Gospels sake indured torments: the Crown of Virginity on the head of a Virgin, which subdued Concupiscence: the Crown of Piety and Chastity on the head of them, who sincerely professed Christ, & kept their wedlock-bed undefiled: the Crown of good works on the good Alms-givers head, who liberally relieved the poor: the Crown of incorruptible glory on the head of those Pastors, who by their preaching and good example, have converted souls from the corruption of sin, to glorifie God in holinesse of life. Who can sufficiently expresse the rejoycing of this Heavenly Company, to see thee thus *crowned* with glory, *arayed* with the shining Robe of righteousnesse, and to behold the Palm of victory put into thy hand? Apoc. 7. 9. O what gratulation will there be, that thou hast escaped all the world, the snares of the Devil the pains of hell, and obtained with them thy eternall rest and happinesse? for there every one joyeth as much in anothers happinesse, as in his own, because he shall see him as much loved of God, as himself. Yea, they have as many distinct joyes, as they have compartners of their joy. And in this joyfull blessed state, the Soul resteth with *Christ* in Heaven,

…n, till the *Resurrection*, when as the number of …r fellow-servants and Brethren be fulfilled, …hich the Lord tearmeth but a little season.

The second degree of mans blessednesse after …eath, is from the Resurrection, to the pronoun…ing of the full Sentence: For at the last day.

I. The Elementary Heavens, Earth, and all …ings therein, shall be *dissolved and purified …ith fire.* 2. Pet. 3. 10. 12. 13.

II. At the sound of the *last Trumpet or voice …f Christ the Archangel*; *the very same bodies …hich the Elect had before* (though turned to dust …nd earth) shall rise again. 1. Cor. 15. 52. 1. Thes. …16. John. 5. 28. Eze. 37. Rom. 1. 12. Rom. …27. 1. Cor. 16. 22. Phil. 3. 10. 11. 1. Thes. 4. …7: Matth. 19, 30. And in the same instant, every …ans Soul shall re-enter into his own body, by …rtue of the Resurrection of Christ their head, and …e made alive, and rise out of their graves, as if …hey did but awake out of their beds. And how…ever Tyrants bemangled their bodies in pieces, …r consumed them to ashes; yet shall the Elect …de it true at that day, that *not a hair of their …ead is perished.*

III. They shall come forth out of their gra…es, like so many *Josephs* out of Prison: or *Da…iels* out of the Lions den Dan. 4. 12. 1. Thes. 4. …4. or *Jonahs* out of the Whales belly.

IV. All the bodies of the Elect being thus made …ive, shal arise in that perfection of nature,



(a) *Par est potestas Dei ad instituendos homines. Aug…* …or.

whereunto they should have attained by their
urall têperament, if no impediment had hindr
Psal. 6520. and in that vigour of age, that a perf
man is at, about three and thirty yeers old, each
their. proper sex (a) Whereunto *Divines* think
Apostle alludeth, when he saith: *Till we all c*
*unto a perfect man, unto the measure of the age*
*stature* ] *of the fulnesse of Christ.* Whatsoever i
perfection was before in the body, (as blindnes
lameneſſe, crookedneſſe) shall then be done aw
Jacob shall not halt, nor Isaac be blind, nor L
blear-eyed, nor Mephibosheth be lame: for if D
vid would not have the blind & lame to come in
his house, much lesse will Christ have blindne
and lameneſſe to dwell in his heavenly Habitatio
Christ made all the Blind to see, the Dumb
speak, the Deaf to hear, the Lame to walk, &
that came to him to seek his grace on earth: m
more will he heal all their imperfections, wh
he will admit to his glory in heaven. *Among th*
*Tribes, there is not one feeble, but the Lame ma*
*shall leap as an Hart, and the Dumb mans tong*
*shall sing.* Psa. 103, 37 Isa. 35. 5. And it is v
probable, that seeing God created our first paren
not Infants, or Old men, but of a perfect age,
stature; the *anaplasis*, or new creation from dea
shall every way be more perfect, then the *plas*

(a) *Tertul. de Resurrect. c. 6. Hier. Epi. 27. &*
*Aug lib. 22 de Civit. Dei cap. 17. & omnes Theologi*
*4. sent. dist 44. Ita communiter credunt Theologi in*
*Sent. ait. 44. Vide Aug. de Civit. Dei. lib. 22. cap.*
*and 16.*

r first frame of man, from which he fel into the
ate of the dead. Neither is it like, that Infancy
eing imperfection, & old age corruption, can
ell ſtãl with the ſtate of a perfect glorified body.
V. The bodies of the Elect being thus raiſed,
hall have foure moſt excellent & ſupernaturall
alities: For,

I. They ſhall be raiſed in power 1. Cor. 15,43.
hereby they ſhall for ever be freed from all wants
nd weakneſſes, and inabled to continue, without
he uſe of meat, drink, ſleep, and other former
elps

II. In incorruption: 1. Cor. 15. 41. Iſa. 65.
0. whereby they ſhall never be ſubject to any
anner of imperfections, blemiſh, ſickues, or
eath,

III. In glory, whereby their bodies ſhall
*ine as bright as the ſun in the firmament*, Matt.
3,43. Dan. 12. 3. Luk. 9. 31. Zach. 9. 16.
Theſ. 4. 17. and which being made tranſparent,
eir ſouls ſhall ſhine thorow, far more glorious
e their bodies. Three glimpſes of which glory we-
ſeen; Firſt, in *Moſes face*. Exo. 34 27. Secondly,
the transfiguration Mat. 17. Thirdly, *in Stephens
entẽce*. Act. 6:15. Three Inſtances and aſſurãces
the glorification of our bodyes, at that glorious
y. Then ſhall David lay aſide his Shepheards
ed, 1 Sam. 18. 4 & put on therobe of the King
n, Jeſus, not Jonathan. Then every true Mor-
ai (who mourned under the Sackcloth of this
rrupt fleſh) ſhall be arayed with the Kings
*yall apparell* Heſt. 6. 14. and have the *Crown*

Royall

Royall set upon his head, that all the world may see, *how it shall be done to him, whom the King of kings delighteth to honour.* If now the rising of one Sun makes the morning so glorious, how glorious shall that Day be, when innumerable millions of millions of the bodies of Saints and Angels shall appeare more glorious then the brightnesse of the Sun! the Body of Christ in glory surpassing all.

4. In Agility, (*a*) whereby our bodies shall be able to ascend, and *to meet the Lord at his glorious comming in the ayre*, as Eagles flying unto their blessed carkasse. To this agilitie of the Saints glorious bodies, the Prophet alludes Is. 40. 31. saying, They shal renew their strength: they shall mount up with wings as Eagles: they shal run, and not be weary: they shal walk, and not faint. And to this state may that saying of wisdome be referred. In the time of their vision they shal shine, and run to and fro, as sparks among the stubble.

And in respect of these foure (*b*) qualities, *Paul* calleth the raised bodies of the Elect, *Spirituall*: for they shall be spirituall in qualities, but the same still in substance.

And howsoever sinne & corruption make a man in this state of mortality, lower then Angels: yet surely, when God shall thus *crown him with glo-*

(a) Ubi volet spiritus, ibi erit corpus, Aug. (b) Spiritualia post resurrectionem erunt corpora, non quia corpora, non esse desistant, sed quia spiritu vivificante subsistunt. Aug. l. 13. de civit. Dei. c. 23.

*lory and honour?* Pſal. 8. 5. I cannot ſee how an ſhall be any thing inferiour to Angels. For e they Spirits? So is Man alſo, in reſpect of his oul; yea, more then this: they ſhall have alſo ſpirituall body, *faſhioned like unto the glorious dy of the Lord Jeſus Chriſt*, Phil. 3. 21. in hom mans nature is exalted by a perſonall union, to the glory of the *Godhead*, Heb. 2. 16. and dividuall ſociety of the bleſſed Trinity: An ho-our which he never voucha ſed Angels. And in is reſpect man hath a prerogative above them; lay, they are but ſpirits appointed to be Mini-ers unto the Elect Heb. 1. 14. Pſal. 91. 11. and many of them, who at the firſt diſdained this ffice, and would not keep their firſt ſtanding, ud. verſ. 6. 2. Pet. 2. 4. were for their pride urled into hell. This leſſeneth not the dignity of ngels, but extols the greatneſſe of Gods love to lankind.

But as for all the Elect, who at the ſecond, & dden coming of Chriſt, ſhall be found quick and ving: 1. Pet. 3. 10. 11, 18. 1. Cor. 15. 51. the re that ſhall burn up the corruption of the world, nd the works therein, ſhall in a *moment*, in the *winkling of an eye*, overtake them as it finds hem, either grinding in the Mill of proviſion, or alking in the fields of pleaſure, or lying in the ed of eaſe Luke 17. 34. and ſo [burning up their roſſe and corruption] of mortall make them mmortall bodies; and this change ſhall be unto hem inſtead of death.

[a] Then

[ ] Then shall the soul with joyfulneſſe gr
her body, ſaying; Oh well met again, my de
ſiſter! How ſweet is thy voyce! how comely is t
countenance, having lien hid ſo long in the cl
of the rocks, and in the ſecret places of the gra
Thou art indeed an habitation fit, not onely
me to dwell in; but ſuch as the Holy Ghoſt thi
meet to reſide in, as his temple for ever. The Wi
ter of our afflictions is now paſt: the ſtorm of
miſery is blown over and gone. The Bodies
our Elect Brethren appear more glorious, th
the Lilly flowers on the earth: the time of ſingi
Hallelujah is come: and the voyce of the tur
is heard in the Land. Thou haſt been my Yok
fellow in the Lords labours, and companion
perſecutions and wrongs, for Chriſt and his Go
pels ſake, now ſhall we enter together into o
Maſters joy. As thou haſt born with me t
Croſſe, ſo ſhalt thou now weare with me t
Crown. As thou haſt with me ſowed plenteou
in tears, ſo ſhalt thou reap with me aboundan
in joy. O bleſſed, ay bleſſed be that God! w
[When yonder reprobates ſpent their whole ti
in pride, fleshly luſt, eating, drinking, & pr
phane vanitie] gave us grace to joyn togeth
in watching, faſting, praying, reading the Scr
tures, keeping his Sabbaths, hearing Sermo
receiving the Holy Communion, relieving t
poor; exerciſing (in all humility) the works
Piety to God; & walking conſcionably in the d

(a) *The Elect Soul's Apoſtrophe to her body, at her
meeting in the Reſurrection Can.* 8, 14.

es of our calling, towards men. Thou shalt anon ear no mention of thy sins, they are *remitted covered*: Psal. 32. 1: 8. but every good ork which thou hast done for the Lords sa: e, shal be rehearsed & rewarded. Cheere thy heart, for thy *Judge* is *flesh of thy flesh*, nd *bone of thy bone*. Lift up thy head, behold, ese glorious Angels, like so many Gabriels an. 9. 21, &c: flying towards us, to tell us that e day of our Redemption is come, & to convey in the clouds, to meet our Redeemer in the ire. Luk. 11. 28: Lo, they are at hand. *Arise therre, my Dove, my Love, my fair one, & come way*. Can. 2. 1. 3. Verse. And so like Roes, or oung Harts, they run with Angels towards hrist, over the trembling Mountains of Bether.

VI. Both quick and dead, being thus revived nd glorified, shall forthwith [by the *Ministery Gods* Holy Angels] Luk. 7. 34. 35. 36. be athered from all the quarters and parts of the orld, and *caught up together in the Clouds, to eet the Lord in the Ayre*: 1. Thes. 4. 17. and shall come with him, as a part of his glorious rain, to judge Reprobate & evill angels. 1: Cor: : 1: 3. The *twelve Apostles* shall sit upon *twelve Thrones* [next Christ] to judge the twelve *Tribes*, who refused to hear the Gospell preached y their Ministery. And all the Saints [in honour nd order] shall stand next unto them, as Judges lso, to judge the evill angels, & earthly minded en. And as every of them received grace in this fe, to be more zealous of his glory, & more faithfull

full in his Service, then others: ſo ſhall their g
ry and reward be greater then others in that D
Apoc. 22.12. Rom. 1.26,& 2:2. & 6.16. Jo
24,4.

The place where they ſhall be gathered u
Chriſt, and where Chriſt ſhall ſit in Judgm
ſhall be in the Air, 2. Theſ. 4, 12. over the *V*
*ley of Jehoſhaphat*, by Mount *Olivet*, neer u
*Jeruſalem*, Eaſtward from the Temple: as
probable for foure reaſons.

1. *Becauſe* the holy Scripture ſeems to intim
ſo much in plain words: Joel 3,1. 2,&c. verſ.
12. I *will gather all* Nations *in the valley of* Je
*haphat: and plead with them there, Cauſe*
*mighty ones to come down. O Lord, let the* H
*then be wakened, and come up to the Valley of*
*hoſhaphat: for there will* I *ſit to Iudge all the* H
*then round about.* Jehoſhaphat ſignifieth, T
Lord will judge. And this valley was ſo ca
from the great victory which the Lord 2 Chr.
ver. 22. gave Ichoſhaphat and his people o
the *Ammonites*, *Moabites*, and inhabitant
*Mount Seir*: Which victory was a type of the fi
victory, which Chriſt, the ſupreme Iudge, ſ
give his Elect, over all their enemies in that pl
at the laſt Day, as all the Iewes interpret it.
Zac. 14,4. 5. all agreeing, that the place ſhall
thereabout.

11. Becauſe that as Chriſt was (*a*) thereab
crucified, and put to open ſhame: ſo over t
pl

(*a*) *Neer this valley was Mount Moriah, where A*
*ham ſacrificed Iſaac Gen. 22. Iacob ſaw Angels aſcendi*

*ascending on a ladder, Genesis 21. The Angel put up his sword, and fire from heaven burnt the Sacrifice in Araunahs store, 2. Samuel 24. Salomon builded the Temple, 2. Chron. 3. Christ preached the Gospel. suffered his passion, and entred into his glory; Carth. in Genesis 28.*

place, his glorious Throne should be erected in the Air, when he shall appeare in Judgement, to manifest his Majesty and glory. For it is meet that Christ should in that place judge the world, with righteous judgement, where he himself was injustly judged and condemned.

III. Because that seeing the Angels shall be sent *to gather together the Elect, from the foure winds from one end of Heaven to the other:* It is most probable, that the place whither they shall be gathered to, shall be neer Ierusalé and the valley of Iehoshaphat: which *(a)* Cosmographers describe to be in the midst of the superfice of the earth, If the *termini quibus*, be the four parts of the World? the *termini a quibus ad quem*, must be about the Center.

IV. Because the Angels told the Disciples, that as they saw Christ ascend from Mount Olivet, which is over the *Valley of Iehoshaphat*: so he shall in like manner come down from heaven. This is the opinion of Aquinas, and all the School-men, except Lombard and Alexander Hales. *(b)*

V. Lastly, when Christ is set in his glorious Thro-

*(a) The Sea beyond Iorden toward Tyrus, cutteth the middest of the world. And Ezech. saith of Ierusalem, In medio gentium posui eam. (b) That from Sion, as from a center, the Law should be published to all nations, and there all nations shal be judged according to the Law, Rom. 2, 12. Amos. 1. 11. Richardus de villa nova. Thom. in 12. 22. Disp. 7. 41. Matth. 25. 31. Iude v. 14.*

Throne, and all the many thousands of his Saints and Angels, shining more bright then so many Suns in glory, sitting about him: and the body of Christ, in glory and brightnesse surpassing them all: (The Reprobates being separated, and remaining beneath upon the Earth:(a) for the right hand signifieth a blessed, the left hand a cursed state) Christ will first pronounce the sentence of absolution and blisse upon the Elect. First, because he will thereby encrease the grief of the reprobate that shall hear it: Secondly, to shew himself more *prone to Mercy, then to Iudgement.* [b] And then from his Throne of Majesty in the Air, he shall [in the sight and hearing of all the World] pronounce unto his Elect. *Come ye blessed of my Father, inherit the Kingdome, prepared for you from the beginning of the world: for, &c.*

*Come ye*, Here is our blessed union with Christ and by him, with the whole Trinity.

*Blessed*, Here is our absolution from all sin and our plenary endowment with all grace and happinesse.

*Of my Father*, Here is the Author, from whom by Christ, proceeds our felicity.

*Inherit*, Here is our Adoption.

*The Kingdome*, Behold our Birthright and possession.

*Prepared*, See Gods Fatherly care for his chosen.

(a) *Apoc.* 20. 11. 12. *Matth* 19. 28 *Hilar in Can.* 28. *Mnselin. in Matth. c.* 25. *Psal* 145 9 *Isa.* 8.

(b) *Aspernas tardus Deus est, ad præmia velox.*

*From the foundation of the World*, O the free, rnall, unchangeable Election of God!

How much are those souls bound to love God, o of his meer good will and pleasure, chose and ed them, before they *had done either good or ll?* Rom, 9: 11.

*For I was hungry*, &c. O the Goodnesse of rist, who takes notice of all the good works of ildren, to reward them! How great is his love poor Christians, who takes every work of mercy ne to them for his sake, as if it had been done to nself! *Come ye to me, in whom ye have beleeved, ore ye saw me:* Ioh. 20: 25. 1. Pet. 1: 8. and om ye have loved and sought for, with so much votion and through so many tribulations. Come w; from labour to rest: from disgrace, to ory: from the jawes of death, to the joyes of rnall Life. For my sake ye have bin *railed* upon, *iled*, and *cursed*: Matt. 5: 12. But now it shall ear to all those cursed Esaus, that you are the e Iacobs, that shall receive your Heavenly Fa- rs blessing: and blessed shall you be. Your *thers, Mothers, and neerest kindred* forsook, d cast you off, for my Truths sake, which you intained, Psa. 27: 10. Mark. 19: 29. but now Father will be unto you a Father, and you shall his Sons and Daughters for ever. You were t out of your *lands* and *livings*, and *forsake all my sake and the Gospels:* Ioh.: 20: 27. 2. Cor. 10. But that it may appear that you have not your gain, but gained by your losse: in stead n Earthly inheritance and possession, you shall

possess-

poſſeſſe with me the inheritance of my heave
Kingdome, here you ſhall be for love, Sons:
birth-right, Heires: for dignity, kings: for b
neſſe, Prieſts: and you may be bold to enter i
the poſſeſsion thereof now, becauſe my Fa
prepared, and kept it for you, ever ſince the f
*foundation of the world was laid.*

Immediately after his Sentence of abſolut
and benediction, every one receiveth his Cro
which Chriſt the righteous Iudge puts upon t
heads, as the reward which he hath promiſed of
grace and mercy, unto the Faith and *good wo*
of all them that loved *that his appearing.* 2: T
4: 8. 1: Pet: 5: 4: Apoc. 4: 4. Then every on
king his *Crown* from his *Head*, ſhall lay it do
(as it were) at thee feet of Chriſt, Apoc: 4:
And proſtrating themſelves, ſhall with one h
and voyce, in an Heavenly ſort and conſort
*Praiſe, and Honour, and glory, and Power,*
*Thanks be unto thee. O bleſſed Lamb, who fi*
*upon the Throne, waſt killed, and haſt redeeme*
*to God by thy blood, out of every kindred and t*
*gue, and people, and Nation, and haſt made*
*unto our God, kings and Prieſts, to reign*
*thee in thy kingdome for evermore. Amen.*

Then ſhall they ſit in their Thrones and or
as Iudges of the Reprobates, and evill angels,
approving, and giving teſtimony to the rig
ous ſentence and judgement of Chriſt, the *Supr*
*Iudge.* 1 Cor: 6: 1: 2: 3: &c. Matth. 19: 28.

After the pronouncing of the Reprobates ſ
tence and condemnation, Chriſt will performe
ſolemne Actions. I

1 The presenting of all the Elect unto his Fa-
er, John 17: 12, 14, 23, 24. *Behold, O righte-
s Father, these are they whom thou gavest me, I
ve kept them, and none of them is lost: I gave
em thy Word, and they beleeved it, & the World
ted them, because they were not of the World, even
I was not of the World. And now, Father, I
ill that those whom thou hast given me, be with
ewhere I am; that they may behold my glory
hich thou hast given me: and that I may be in
em, and thou in me that they may be made perfect
one: that the world may know, that thou hast
nt me, and that thou hast loved them, as thou hast
ved me:* Iohn: 12: 16.

II. Christ shall deliver up the Kingdome to
od, even the *Father*, 1 Cor. 15: 24. that is,
all cease to execute his office of Mediatorship,
hereby as he is King, Priest, Prophet, and Su-
reme head of the Church, he suppressed his Ene-
ies, and ruled his faithful people by his Spirit,
ord, and Sacraments. So that his Kingdome of
race over his Church in this World ceasing, he
all rule immediately as he is God, equall with
e Father, and the Holy Ghost, in his Kingdome
Glory for evermore. Not that the dignity of his
anhood shall be any thing diminished: but
at the glory of his God-head shall be more ma-
fest: so that as he is God, he shall from thence-
orth, in all fulnesse, without all externall means,
le all in all.

From this Tribunall seat, Christ shal arise, and
ith all his glorious company of Elect Angels

and Saints, he shal go up triumphantly in ord and array, unto the heaven of heavens, with sou a heavenly noise and Musick: that now may th song of David be truly verified, *God is gone u with a triumph, the Lord with the sound of t Trumpets, Sing praises to God; sing praises, si praises unto our King, sing praises: for God is t King of all the earth, he is greatly to be exalte* Ps. 47: 5, 6. And that marriage song of Iob *Let us be glad and rejoyce, and give honour to hi for the Marriage of the Lamb is come, and h Wife hath made her self ready. Allelujah: for t Lord God omnipotent reigneth. Rev: 19: 5, 6, 7.*

The third and last degree of the blessed state a regenerated Man after death, begins after th pronouncing of the sentence, and lasteth eternal without all end.

*Meditations of the blessed estate of a Regener ed Man in Heaven, after he hath received his se tence of Absolution, before the Tribunal seat Christ, at the last Day of Iudgement.*

HEre my Meditation dazeleth, and my pe falleth out of my hand: the one being no able to conceive, nor the other to describe th most excellent blisse, and eternall weight of glo ry (whereof *all the afflictions of this present li are not worthy*] 2. Cor. 4, 17. Rom. 8. 18 which all the Elect shall with the blessed Trini enjoy, from that time that they shal be receive with Christ as joynt heires, into that everlasting Kingdome of joy Rom. 8, 17. Notwithstanding

we may take a ſcantling thereof thus.

The holy Scriptures ſet forth (to our capacity) the glory of our eternall and heavenly life after death, in four reſpects.

1. Of the Place.
2. Of the Object.
3. Of the Prerogatives of the Elect there,
4. Of the effects of thoſe Prerogatives.

## 1. *Of the Place.*

THe place is the *Heaven of heavens*: 1. King. 8, or the *third Heaven*, called Paradiſe 1. Cor. 12. 24. whither Chriſt (in his humane nature) aſcended *far above all viſible Heavens. The Bridegrooms Chamber*, Pſal. 19: 5. Matt. 25: 10. which by the firmament, as by an azured curtain, ſpangled with glittering ſtars and glorious planets, is hid, that we cannot behold it with theſe corruptible eyes of fleſh. The Holy Ghoſt (framing himſelf to our weakneſſe) deſcribes the glory of that place, which no man can eſtimate, by ſuch things as are moſt precious in the eſtimation of man: And therefore likeneth it to a great and a holy City, named the Heavenly Jeruſalem: Apoc. 21: 2. &c. Verſe 24, & 27. Verſe 18. Verſe 11. Verſe 29, 23. Where *onely God, and his people, who are ſaved and written in the Lambs Book do inhabit: all built of pure gold, like unto cleer glaſſe or Criſtall: the walls of Iaſper ſtone, the fundations of the walls with twelve manner of precious ſtone, having twelve gates, each built of one pearl;*

*three gates towards each of the foure corners of t*
*world: and at each gate an Angel,* [as so ma
Porters) *that no unclean thing should enter into*
*It is foursquare, therefore perfect: the length, t*
*breadth and height of it are equall,* 12000. *fu*
*longs every way; therefore glorious and spacio*
*Thorow the middest of her streets ever runneth*
*pure River of the water of life; as Christall, the*
*fore wholesome:* Vers. 21. 13. 12. 27. 16. *A*
*of either side of the River, is the Tree of Li*
*ever growing, which bears twelve manner*
*fruits, and gives fruit every moneth: therefo*
*fruitfull. And the leaves of the Tree are hea*
*to the Nations: therefore healthy.* Apoc. 22:
2. There is therefore no place so glorious by cr
tion, so beautifull with delectation, so rich
possession, so comfortable for habitation. For th
the king, is Christ: the Law, is love: the h
nour, verity: the peace, felicitie: the life, eter
nitie. There is light without darknesse: mir
without sadnesse; health, without sicknesse: weal
without want: credit without disgrace: beau
without blemish: ease, without labour; riche
without rust: blessednesse, without misery; a
consolation that never knoweth end. How tru
may we cry out (with David) of this City? *Gl*
*rious things are spoken of thee, O thou City of Go*
Psal. 87. 3. & yet all these things are spoken h
according to the weakenesse of our capacity. F
heaven exceedeth all this in glory *so far, as that*
*tongue is able to expresse, nor heart of men to co*
*ceive the glory thereof.* 2. Cor. 12. 4. 1. Cor. 2.

as witnesseth Paul who was in it, and saw it. O let us not then dote so much upon these woodden cottages and houses of moulding clay, which are but the Tents of ungodlinesse, and habitations of sinners! but let us look rather, and long for this *Heavenly City, whose builder and maker is God:* which he [*who is not ashamed to be called our God*] hath prepared for us. Heb. 11: 10. Heb. 11: 16.

## II. *Of the Object:*

THe blissefull and glorious object of all intellectual and reasonable creatures in Heaven, is the God-head, in Trinity of Persons: without which, there is neither joy, nor felicity, but the very fulnesse of joy consisteth in enjoying the same.

This Object we shall enjoy two wayes.

I. By a Beatifical vision of God.

II. By possessing an immediate communion with his divine nature.

The (*a*) *beatificall vision of God*, is that onely, that can content the infinite mind of man. (*b*) For every thing tendeth to his center, God is the center of the soul: therefor: [like Noahs Dove] she cannot rest, nor joy, till shee return and enjoy him.

All that God bestowed upon Moses, could not



(*a*) *Visio Dei beatifica sola est summum bonum nostrum Aug lib. de Trs. c.* (*b*) *Fecisti nos domine ad te: inquietum est cor nostrum donec requiescat in te, Aug. conf. lib. 1. cap. 3. &c.*

satisfie his mind, unlesse he might *see the face of God*. Therfore the whole Church prayeth so earnestly: *God be mercifull unto us, and blesse us and cause his face to shine upon us.* Psal. 67. 1. and 80. 19. When Paul once had seen this blessed sight he [ever after) counted all the riches and glory of the world [in respect of it] to be but dung Phil. 3. 8, 11. and all his life after was but a sighing out (*cupio dissolvi*) *I desire to be dissolved, and to be with Christ:* Phil. 1. 23. And Christ prayed for all his Elect in his last prayer, that they might obtain this blessed vision; *Father, I will that they which thou hast given me, be* [where?] *even where I am* [to what end?] *that they may behold that my glory &c.* Joh. 17. 24: If Moses face did so shine, when he had been with God but fourty dayes, & saw but his back-parts: Exod. 42: 39. Exod. 33. 18. How shall we shine when, we shall see him face to face for ever, and *know him as we are known, and see he is?* 1. Cor. 13. 12: 1. Cor. 3. 12. 1 Joh. 3. 2. Then shall the soul no longer be tearmed Marah, bitternesse; but Naomi, beautifulnesse: for the Lord shall turn her *short bitternesse, to eternall beauty and blessednesse.* Ruth. 1. 20.

The second means to enjoy this object is, by having an immediat, and an eternall communion with God in Heaven. This we have, first, by being [as members of Christ] united to his Manhood, and by the manhood personally united to the Word, we are united to him, as he is God: and by his God head to the whole Trinity. Reprobates at the last day shall see God [as a just Iudge] to punish

punish them: but [for lack of this Communion] they shal have neither grace with him, nor glory from him: For want of this Communion, the Devils (when they saw Christ] cryed out *Quid nobis tecum? What have we to do with thee, O Son of the most high God?* Mark. 5, 7. But (by vertue of this Communion] the penitent soul may boldly go and say unto Christ (as Ruth unto Boaz) *Spread, O Christ, the wing of thy garment of thy mercy over thine hand-maid: for thou art my kinsman.* Ruth. 5, 9. This Communion God promised *Abraham*, when he gave him himself for his great reward. And Christ prayeth for his whole Church to obtain it. This Communion Saint Paul expresseth in one word, saying: *that God shall be all in all unto us.* 1. Cor. 15, 28. Indeed, God is now all in all unto us: but by meanes, and in a small measure. But in heaven, God himself immediately [in fulnesse of measure, without all meanes] will be unto us all the good things, that our souls and bodies can wish or desire. He himself wil be salvation, and joy to our souls: life & health to our bodies: beauty to our eyes: musick to our ears: honey to our mouths: perfume to our nostrils: meat to our bellies: light to our understanding: contentment to our wils: and delight to our hearts, and what can be lacking, where God [a] himself will be the



(a) *Anima animæ erit Deus, Bern. Non potest summum verum conditor in se non habere, quæ rebus secundis dedit, quemadmodum sol astris. Hugo l. 4. de anima. cap. 14. Apo. 21, 23.*

soul of our souls: Yea, all the strength, w
pleasures, vertues, colours, beauties, harmo
and goodnesse, that are in men, beasts, fishe
fowls, trees, hearbs, and all creatures, are no
thing but sparkles of those things, which are
infinite perfection in God. And in him we sha
enjoy them in a far more perfect and blessed ma
ner. He himself will then supply their use: n
the best creatures (which serve us now) sha
not have the honour to serve us then:

There will be no need of the Sun, nor of th
Moon to shine in that City Apoc. 21. 23: for th
glory of God doth light it. No more will there b
any need, or use of any creature, when we sha
enjoy the Creator himself.

When therefore we behold any thing that i
excellent in any Creature, let us say to our selves
How much more excellent is he, who gave them
this excellency! When we behold the wisdome o
men, who overrule creatures stronger than them
selves; outrun the Sun and Moon in discourse
prescribing many yeares before, in what cours
they shall be eclipsed: let us say to our selves, how
admirable is the (a) Wisdome of God, who mak
men so wise! When we consider the strength o
Whales and Elephants, the tempest of Winds and
terrour of Thunder, let us say to our selves: How
strong, how mighty, how terrible is that God
that makes these mighty and fearful Creatures?
When we taste things that are delicately sweet, let
us say to our selves: O how sweet is that God,
from

(a) *Seneca de beneficiis, lib. 2, cap. 16.*

ſtom whom all theſe creatures have received this ſweetneſſe? When we behold the admirable colours which are in Flowers, and Birds, and the lovely beauty of Women, let us ſay: How fair is that God, that made theſe ſo fair!

And if our loving God hath thus provided us ſo many excellent delights, for our paſſage thorow this *Bochim*, Judg. 2, 5. or valley of tears, what are thoſe pleaſures which he hath prepared for us, when we ſhall enter into the Palace of our Maſters joy? How ſhal our ſouls be there ravished with the love of ſo lovely a God? So glorious is the object of heavenly Saints. So amiable is the ſight of our gracious Saviour.

## III. *Of the Prerogatives, which the Elect ſhall enjoy in Heaven.*

BY reaſon of this Communion with God, the Elect in Heaven ſhall have four ſuperexcellent prerogatives.

1. They ſhall have the *Kingdome of Heaven for their inheritance*: Matt. 25. 1. Pet: 1. 4. Eph. 2. 4. Heb. 12. 22. and they ſhall be free Denizons of the *heavenly Jeruſalem*. S: Paul [by being a free Citizen of Rome] eſcaped whipping: Act. 22, 25. but they who are once free Citizens of the heavenly Ieruſalem, ſhall ever be freed from the whip of eternall torments. For this freedome was bought for us, not with a *great ſum of money*, Act. 22. 28: but with the precious blood of the Son of God. 1. Pet. 2, 19. Apoc. 5, 20. 1. Pet. 2. 9. Rom. 12. 10.

11. They shall be all *Kings*, and *Priests* 1. Pet. 2. 5. Heb. 13. 5. (Spiritual Kings) to raign with Christ, and to triumph over Satan, the World, and Reprobates; and spirituall Priests, to offer unto God the spirituall Sacrifice of Praise and Thanksgiving for evermore. And therefore they are said to wear both Crowns and Robes. Oh what a comfort is this to poore Parents, that have many Children! If they breed them up in the feare of God, to be true Christians: then are they Parents to so many Kings and Priests.

111. Their bodies shall shine as the brightnes of the Sun in the firmament: like the glorious body of Christ, which shined brighter then the Sun at noon, Matt. 13. 43. when it appeared to Paul. Phil. 3. 21. Acts: 2. 6. A glimpse of which glorious brightnesse appeared in the bodies of Moses and Elias, transfigured with our Lord in the holy Mount. Luke 9. 13. Marke 9, 3. Therefore [saith the Apostle] it shall rise a *glorious body*: yea, a spirituall body 1. Cor. 15. 43. 44. not in substance, but in qualitie: preserved by spirituall means, and having (as an Angel) agility to ascend or descend. Oh what an honour is it, that our bodies (falling more vile than a carrion) should thus arise in glory, like unto the body of the Son of God. 1 Thes 4: 1.

IV. Lastly, they [together with all the holy Angels) there keep (without any labour to distract them) a perpetuall Sabbath, to the glory, honour, and praise of the ay-blessed Trinity, for the creating, redeeming, and sanctifying of the Church: and for his power, wisdome, justice, mercy, and good-

goodneſſe, in the governement of Heaven and Earth. When thou heareſt a ſweet Conſort of Muſick, meditate how happy thou ſhalt be, when (with the Quire of Heavenly Angels and Saints) thou ſhalt ſing a part in that ſpirituall Allelujah, on that eternall bleſſed Sabbath, where there ſhall be ſuch variety of pleaſures, and ſatiety of joyes; as neither know tediouſneſſe in doing, nor end in delighting.

## IV. *Of the effects of theſe Prerogatives.*

From theſe Prerogatives there will ariſe to the Elect in heaven five notable effects.

THey ſhall *know* God, with a perfect *knowledge* (*a*) 1. Cor. 13, 10. ſo far as Creatures can poſſibly comprehend the Creator. For there we ſhall ſee the Word, the Creator, and in the Word, all creatures that by the Word were created: (*b*) ſo that we ſhall not need to learn (of the things which were made,) the knowledge of him by whom all things were made. The *excellenteſt* creatures in this life, are but as a *dark vail*, drawn betwixt God and us: but when this vail ſhall be drawn aſide, then ſhall we ſee God face to face, and know him, as we are known. 1. Cor. 13, 11. 2. Cor. 3, 16. (*c*)

We ſhall know the power of the Father, the wiſdom of the Holy Ghoſt; and the indiviſible nature of the bleſſed Trinity. And in him we ſhall



(*a*) *Aug. ſoliloqu. cap.* 36. (*b*) *Nihil notum in terra, nihil ignotum in cælo,* (*c*) *Res veræ ſunt in mundo inviſibili umbræ rerum Herm.*

know, not onely all our friends, (who dyed in the faith of Christ) but also all the faithfull that ever were, or shall be. For,

I. Christ tels the Iewes, Luk. 13. 28. that they shall see *Abraham, Isaac, and Iacob; and all the Prophets in the kingdome of God*: therefore we shall know them.

II. Adam in his innocency, knew Eve to be *bone of his bone*, and *flesh of his flesh*, Gen. 2. 23. as soon as he awaked: much more then shall we know our kindred, when we shall awake perfected and glorified in the resurrection.

III. The Apostles knew Christ after his resurrection, and the *Saints which rose with him, and appeared in the holy City*. Matth. 27. 53.

IV. *Peter, Iames*, and *John*, Matth. 17. 4. knew *Moses* and *Elias* in the transfiguration: how much more shall we know one another, when we shall be all glorified?

V. *Dives* knew *Lazarus* in *Abrahams bosome*: Luke 16, 23 much more shall the Elect know one another in Heaven.

VI. Christ saith, Matt. 19, 28. that the twelve *Apostles shall sit upon twelve Thrones, to judge* (at that day) *the twelve Tribes*: therefore they shall be known, and consequently the rest of the Saints. 1. Cor 9. 2 3.

VII. Paul saith that at that day *we shall know as we are known of God*: 1 Cor. 13. 12. and Augustine (a) (out of this place) comforteth a Widow, assuring her, that as in this life, she saw her husband

(a) *Aust. ad Italicam viduam. Epist. 6.*

band with externall eyes, ſo in the life to come, ſhe ſhould know his heart, and what were all his thoughts and imaginations. Then husbands and wives, look to your actions and thoughts: *For all ſhall be made manifeſt one day.* See 1. Cor, 4.5.

VIII. The faithfull in the Old Teſtament are ſaid to be gathered to their Fathers: Gen. 25.35. 1, King. 12. therefore the knowledge of our friends remains.

IX. *Love never falleth away*: 1. Cor. 13, 8. therefore knowledge, the ground thereof, remains in another life.

X. Becauſe the laſt day ſhall be *a declaration of the juſt judgement of God*: Rom. 2, 5. Apoc. 21.12. Eccl. 12, 14. Rom. 2, 16. when he ſhall reward *every man according to his works*: & if every mans works be brought to light, much more the worker. And if wicked men ſhall account for every *idle word*, Matt. 12, 36. much more ſhall the idle ſpeakers themſelves be known. And if the perſons be not known, in vain are the works made manifeſt. Therefore (ſaith the Apoſtle) *Every man ſhall appear, to account for the works that he hath done in his body*, 2. Cor. 5, 10. &c. See Wiſedome, Chap. 5. verſ. 1. Though the reſpect of diverſities of degrees and callings in Magiſtracy, Miniſtery, and Oeconomy ſhall ceaſe; yea, Chriſt ſhall then ceaſe to rule, as he is Mediator, and rule all in all as he is God equall with the Father, and the holy Ghoſt. 1. Cor. 15. 24, 28.

1. The greateſt knowledge that men can attain unto

unto in this life, comes as far short of the knowledge which we shall have in heaven, as the knowledge of a child that cannot yet speak plain, is to the knowledge of the greatest Philosopher in the World. They who thirst for knowledge, let them long to be Students of this University. For all the light by which we know any thing in this World is nothing but the very shadow of God. (a) But when we shall know God in heaven, we shall in him know the manner of the work of the creation, the mysteries of the work of our Redemption: yea, so much knowledge as a creature can possibly conceive and comprehend of the Creator, and his works. But whilest we are in this life, we may say with Iob; Iob. 26, 14. *How little a portion hear we of him?* And assure our selves with Syracides, Eccl. 42, 32. that *There are hid yet greater things then these be, and that we have seen but a few of Gods works.*

II. They shall love God with as perfect and absolute love, as possibly a creature can do. The manner of loving God, is to love him without measure. For in this life (*knowing God but in part* 1. Cor. 13, 12. we love him but in part: but when the Elect in heaven shall fully know God, then they will perfectly love God, And for the infinite causes of love (which they shall know to be in him) they shal be infinitely ravished with the love of him.

III. They shall be filled with all manner of di-

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(a) *Lumen est umbra Dei, & Deus est lumen luminis* Plato, Polit. 6.

ine pleasures. *At thy right hand* (saith David) *here are pleasures for evermore* Ps. 16. 11. *Yea hey shall drink* [saith he] *out of the River o pleasures* Psalm. 36, 8. For as soon as the soul is admitted into the actuall fruition of the beatifical ssence of God, she hath all the goodnesse, beauy, glory, and perfection of all creatures [in all he world] united together, in at once presented nto her in the sight of God. If any be in love, there they shall enjoy that which is more amiable: f any delight in fairnesse, the fairest beauty is but dusty shadow to that: he that delights in pleasure, hall there find infinite varieties, without either interruption of grief, or distraction of pain: he that oveth Honour, shall there enjoy it, without the isgrace of cankered envy: he that loveth treasure, hall there possesse it, and never be beguiled of it. There they shall have knowledge void of all ignonance: health, that no sicknesse shall impaire: and ife, that no death can determine. In a word, look ow far this wide world surpasseth for light, pleaures, and comfort, the dark and narrow womb, herein thou wast conceived a child: so much oth the world to come exceed in joyes, solace, nd consolation, this present world. How happy en shall we be, when this life is changed, and e thither translated?

IV. They shall be replenished with an unspeable joy. *In thy presence* [saith David Psalm. 16, .] *is the fulnesse of joy.* And this joy shall arise, iefly from the vision of God: and partly from e sight of the holy Angels, and blessed souls of

just

just and perfect men, who are in bliſſe and glory with him.

But eſpecially from the blisful ſight of Jeſus the Mediatour of the New Teſtament, our *Emmanuel*, God made man. Heb. 12, 24. His ſight will be the chief cauſe of our bliſſe and joy. If the *Iſraelites in Ieruſalem ſo shouted for joy, that the earth rang again, to ſee Salomon crowned*, 1 King. 1, 40 how ſhall the Elect rejoyce in Heavē, to ſee Chriſt [the true Solomon] a dorned with Glory? If *Iohn Baptiſt* at his preſence did *leap in his mothers womb for joy*, Luke 1, 44 how ſhal we exalt for joy, when he will be, not onely with us, but in us in Heaven; Iohn. 17, 23? If the *Wiſe men* rejoyced ſo greatly to find *him, a Babe lying in a manger*: Mat. 2, 12. how great ſhall the joy of the Elect be, to ſee him ſit [as a king] in his celeſtiall Throne? If *Simeon* was ſo glad to ſee him an *infant in the Temple*, Luke. 3, 18. preſented by the hands of the Prieſt, how great ſhal our joy be, to ſee him a king, ruling all things at the right hand of his Father? If *Ioſeph and Mary* were ſo joyful to find him in the *middeſt of the Doctors*, Luke 2, 46. in the temple, how glad ſhall our ſouls be, to ſee him ſitting a Lord among Angels in Heaven? This is that joy of our Maſter, which [as the Apoſtle ſaith 1. Cor. 2, 9.] *the eye hath not ſeen, the ear hath not heard, nor the heart of man can conceive*: which becauſe it cannot enter into us, we ſhall enter into it. [a]

V. Laſtly

[a] *Facilius dicere poſſumus quid ſibi ſit, quam quid ſit, Aug. de ſym. lib. 3.*

V. Lastly, they shall enjoy this blissefull and glorious estate for evermore. Therefore it is tearmed everlasting life, 1 Cor. 2: 9. and Christ saith, *that our joy shall no man take from us.* Ioh. 16, 23. All other joyes (be they never so great) have an end. Ahasuerus Feast lasted an hundred and eighty dayes: Hest. 1: 3. But he, and it, and all his joyes are gone. For mortall man to be assumed to heavenly glory, to be associated to Angels, to be satiated with all delights and joyes, but for a time; were much but to enjoy them for ever, without intermission of end, who can hear it, and not admire it! who can muse of it, and not be amazed at it! All the Saints of Christ [as soon as they felt once but a true taste of these eternall joyes] counted all the riches and pleasures of this life to be but *losse and dung*, Phil. 3: 8. in respect of that. And therefore [with unceassant prayers, fasting, alms-deeds, tears, faith and good life] they laboured to ascertain themselves of this eternall life, and for the love thereof, they *willingly* either *sold*, or parted with all their earthly goods and possessions. Acts. 1: 45.

Christ calleth all *Christians Merchants*, Luke 19; and eternall life, a precious pearl, which a wise Merchant will purchase, though it cost him *all that he hath.* Matth. 13.

Alexander hearing the report of the great riches of the Eastern Country, divided forthwith among his Captains and souldiers, all his kingdome of Macedonia: Hephestion asking him what he meant in so

(o) *Plutar Apoph Regum.*

in so doing: Alexander answered, that he prefe
red the riches of India [whereof he hoped shorti
to be Master] before all that his Father Philip l
him in Macedonia. And should not Christia
then prefer the eternall riches of heaven, so great
renowned, [which they shall enjoy ere long] b
fore the corruptible trash of the earth, which l
but for a season?

Abraham and Sarah left their own countrey a
possessions, to *look for a City whose builder and m
ker is God*: Heb. 11: 10, 15, 16. and therefo
bought no land, but onely a place of buriall. D
vid preferreth *one day* in this place, before a thou
sand else-where Psal. 84: 10. yea, *to be a Doo
keeper in the house of* GOD, *rather then to dwe
in the richest tabernacles of wickednesse*. Eli
1 Kin. 19: 4. earnestly besought the Lord to re
ceive his soul into his Kingdome, & went willi
ly, (though in *a fiery chariot* 2 Kin. 2: 4, 5. th
ther. Paul [having once seen Heaven] continual
*desired to be dissolved, that he might be wi
Christ*. Phil. 1: 23. Peter (having espied but
glimpse of that eternall glory in the Mount) wi
hed, that he might dwell there all the dayes of h
life; saying, Mat. 17: 4. *Master, it is good fo
us to be here*. How much better doth Peter no
think it to be in Heaven it self? Christ [a little b
fore his death] prayeth his Father Joh. 17: 5.
*receive him into that excellent glory*. And the
postle Heb. 12: 2. witnesseth, that [*for the j
which was set before him*] *he endured the Cro*

nd deſpiſed the ſhame, If a man did but once ſee hoſe joys (if it were poſſible) he would endure an undred deaths, to enjoy that happineſſe but ne day.

Saint Auguſtine ſaith, (a) that he would be ontent to *endure the torments of Hell, to gaine his joy, rather then to loſe it.* Ignatius [Pauls choiler] being threatned [as he was going to uffer] with the cruelty of torments, anſwered ith great courage of Faith, (b) *Fire, Gallowes eaſts, breaking of my bones, quartering of my embers, crushing of my body, all the torments of he Devill together, let them come upon me, ſo* I *ay enjoy my Lord Ieſus, and his Kingdome.* The like conſtancy shewed Polycarpe, (c) who ould not by any terrours of any kinde of death be noved to deny Chriſt in the leaſt meaſure. With he like reſolution anſwered Baſil his perſecutors, (d) when they would terrifie him with death; *I will neve:* [ſaith he] *feare death, which can do no more then reſtore me to him that made me.* If Ruth Rut. 1. 16. left her own Countrey, and ollowed *Naomi* her mother in law, to go and well with her in the land of Canaan [which was but a type of heaven] only upon the fame, which he heard of the God of Iſrael, [though she had no romiſe of any portion therein] how shouldeſt hou follow thy Holy Mother the Church, to go nto Chriſt into the heavenly Canaan; wherein God hath

(a) *Serm. 31. de Sanctis.* (b) *Hier. in Catalogo. Iren. l. 5. cap.* (c) *Euſeb. lib. 4. c. 16.* (d) *Nazian de vita baſil.*

hath given thee an eternal inheritance, assured an holy Covenant, made in the Word of G signed with the blood of his Son; and sealed w his Spirit & Sacraments? This shall be thine ternall happinesse in the Kingdome of Hea where thy life shall be a communion with the b sed Trinty; thy joy, the presence of the La thy exercise, singing; thy ditty, Alleluiah; Consorts, Saints and Angels; where youth f risheth, that never waxeth old; Beauty last that never fadeth; love aboundeth, that n cooleth; health continueth, that never slack and life remaineth, that never endeth.

*Meditations directing a Christian how to a to himself, without delay, the foresaid knowl of God, and himself.*

THou seest therefore, O man, how w ched and cursed thy state is, by corrup of Nature, without Christ: in so much whereas the Scriptures do liken wicked men Lyons, Bears, Bulls, Dogs, and such like vage creatures in their lives: it is certain, the condition of an unregenerated man, is in death more vile then a Dog, or the filthiest c ture in the world. For the Beast [being m but for mans use] when he dyeth, endeth all miseries with his death. But man [endued a reasonable, and an Immortall Soul made Gods Image, to serve God] when he end miseries of this life, must account for all his

eries; and begin to endure those miseries that ne-
er shall know end. No creature but man is lya-
le to yeeld [at his death] an account for his life.
The brute creatures not having reason, shall not
e required to make any account for their deeds:
nd good Angels, though they have reason, yet
hall they yeeld no account, because they have no
n. And as for evill angels, they are without all
ope, already condemned: so that they need not
nake any further accounts. Man onely in his
eath must be Gods accountant for his life.

On the other side, thou seest [O Man] how
appy and blessed thy estate is, being truly recon-
iled unto God in Christ; in that [through the re-
auration of Gods Image, and thy restitution into
hy Soveraignty over other creatures] thou art
n this life little inferiour to the Angels; and shalt
e in the life to come, equal to the Angels; Yea,
n respect of thy Nature, exalted, by a personall
nion to the Son of God, and by him, to the glo-
y of the Trinity] superiour of the Angels, a Fel-
ow-brother with Angels, in spirituall grace, and
verlasting glory.

Thou hast seen how glorious and perfect God
, and how that all thy chief blisse and happinesse
onsisteth in having an eternal communion with
is Majesty.

Now therefore (O impenitent sinner) in the bo-
els of Christ Jesus I intreat thee, nay, I conjure
ee, as thou tendrest thy own salvation, seriously
o consider with me, how false, how vain, how vile
re those things, which still retain, and chaine thee

in

in this wretched and curſed eſtate, wherein th liveſt; and to hinder thee from the favour of Go and the hope of eternall Life and happineſſe.

*Meditations on the hinderances, which keep b a ſinner from the Practice of Piety.*

THoſe hinderances are chiefely ſeven.

1. An ignorant miſtake of the true me ning of certaine places of the Holy Scripture, a ſome other chief grounds of Chriſtian Religion

The Scriptures miſtaken, are theſe: 1. Ezek 33, 14, 16. *At what time ſoever a ſinner repe teth him of his ſin, I will blot out all*, &c. He the carnall Chriſtian gathereth, That he may r pent when he will. It is true, whenſoever a ſinn doth repent, God will forgive; but the Text ſa not, that a ſinner may repent whenſoever he wi but when God will give him grace. Many (ſai the ſcripture) when they would have repented were rejected; *& could not repent, though th ſought it carefully with teares*: Heb. 12.17. Lu 13, 24. 27. What comfort yeelds this Text thee, who haſt not repented, nor knoweſt whet thou ſhalt have grace to repent hereafter?

2. Matth. 11, 26. *Come unto me all you t labour, & are heavy laden, and I will give you r* Hence the lewdeſt man collects, that he may co unto Chriſt when he liſt. But he muſt know, t no man ever comes to Chriſt, but he, who (as P ter ſaith 2 Pet. 2, 20, 21.) *having known the of righteouſneſſe, hath eſcaped the pollutions of*

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*World, through the knowledge of our Lord & Saviour Ieſus Chriſt.* To come unto Chriſt, is to repent and beleeve. Iſai. 1, 18. Iohn. 6, 35. And this no man can do, except his heavenly Father draweth him by his grace. Iohn. 6, 44.

3. Rom, 8. 1. *There is no condemnation to them which are in Chriſt Ieſus.* True; but they are ſuch, *who walk not after the fleſh,* [as thou doeſt] *but after the Spirit,* which thou diddeſt never yet resolve to do.

4. 1. Tim. 1, 15. *Chriſt Ieſus came into the world to ſave Sinners,* &c. True; but ſuch ſinners, who like Paul, are converted from their wicked life: not like thee, who ſtill continueſt in thy lewdneſſe. For Tit. 2, 11, 12. *that grace of God, which bringeth ſalvation unto all men, teacheth us, that denying ungodlineſſe and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world.*

5. Prov. 24. 26. *A juſt man falleth ſeven times in a day, and riſeth,* &c. [In a day] is not in the Text: Which means not falling into ſin, but falling into trouble, which his malicious Enemy plots againſt the juſt, and from which God delivers him. Pſalm. 34, 14. And though it meant falling in and riſing out of ſin; What is this to thee, whoſe falls all men may ſee every day: but neither God, nor man, Can at my time ſee thy riſing again by repentance?

6. Iſa. 64, 6. *All our righteouſneſſe are as filthy rags.* Hence the carnall Chriſtian gathers, That ſeeing the beſt works of the beſt Saints are no better,

ter, then his are good enough; and therefore needs not much grieve, that his devotions are imperfect. But Esaiah means not in this place, righteous works of the Regenerate: as, fervent prayers in the name of God: charitable alms from the bowels of mercy: suffering in the Gospels defence, the spoil of goods, and spilling blood: & such works, which Paul calls the fruits the spirit. Gal. 5. 22. But the Prophet making humble confession in the name of the Jewish *Church*, when she had faln from God to Idolatry acknowledgeth, that whilest they were by their filthy sins separated from God, as Lepers are by their infected sores, and polluted cloathes, from men, their chiefest righteousnesse could not be but abominable in his sight. And though our best works [compared with Christs righteousnes] are no better then unclean rags: yet in Gods acceptation for Christs sake, they are called [*a*] *white garment*; yea, [*b*] *pure fine linnen and shining*, unlike thy *Leopards* spots, [*c*] and *filthy* garments. [*d*]

7. Jam. 3, 2. *In many things we sin all.* True but Gods children sin not in all things, as they doest, without either bridling their lusts, or mortifying their corruptions. And though the remques of sin remain in the dearest children of God that they had need dayly to cry, *Our Father which art in Heaven, forgive us our trespasses.* in the *New Testament*, [*e*] none are pro-

[*a*] *Apoc.* 3, 8. [*b*] *Apo.* 19, 8. [*c*] *Ier.* 13, 23. [*d*] 3, 4. [*e*] *Gal.* 1, 15. *Rom.* 5, 8. *1 Ioh.* 9, 31.

alled Sinners, but the unregenerate: but the Re-
enerate, in respect of their zealous endeavour to
rve God in unfained holinesse, are every where
alled Saints, Insomuch, that Saint John saith,
hat *whosoever is born of God, sinneth not*, 1. Iohn
,9. 1. Iohn. 5, 18. that is, liveth not in wilfull
lthinesse, suffering sin to raigne in him, as thou
oest. Deceive not thy self with the name of a
hristian: whosoever liveth in any customary
rosse sin, he liveth not in the state of Grace. *Let*
*herefore* (saith Paul 2. Tim. 2, 19.) *every one that*
*ameth the Name of Christ, depart from iniquity.*
he Regenerate sin but upon frailty, they repent,
nd God doth pardon: therefore they *sin not to*
*eath*. 1. John 5, 16. The Reprobate sin mali-
iously, sinfully, and delight therein: so that by
heir good will, sin shall leave them, before they
ill leave it. They will not repent, & God will
ot pardon. Therefore their sins are *mortall*,
ith Saint John Ibid) or rather *immortall*, as
ith Saint Paul, Rom. 2, 5. It is no excuse there-
ore to say, We are all Sinners. True Christians
thou seest) are all Saints.

8. Luk. 23, 43. *The thief converted at the last*
*aspe*, was received to Paradise. What then? If
may have but time to say, when I am dying,
ord, have mercy upon me, I shall likewise be sav-
d. But what if thou shalt not? And yet *many*
*n that day shall say, Lord, Lord: and the Lord*
*ill not know them*: Matt. 7, 22, 23. The thief
as saved, for he repented: but his fellow had no
race to repent, & was damned. Beware there-

fore, leſt truſting to late Repentance at thy laſt end on Earth, thou be not driven to repent too late, without end, in Hell.

9 1 John 1. 7 *The blood of Jeſus Chriſt cleanſeth us from all ſin.* And 1. Joh 2. 1. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous*, &c. Oh Comfortable! But heare what S. Iohn ſaith in the ſame place: My little children, theſe things write I unto you, that ye ſin not. If therefore thou leaveſt thy ſin, theſe comforts are thine, elſe they belong not to thee.

10. Rom. 5: 20. *Where ſin abounded, Grace did abound much more.* Oh ſweet! But heare what Paul addeth: *What ſhall we ſay then? ſhall we continue in ſin, that grace may abound? God forbid. How ſhall we that are dead to ſin, live any longer therein?* Rom. 6: 1 2. This place teacheth us not to preſume: but that we ſhould not deſpaire. None therefore of theſe promiſes, promiſeth any grace to any, but to the penitent heart.

The grounds of Religion miſtaken are:

1. From the Doctrine of Juſtification by faith onely, a carnall Chriſtian gathereth; That good workes are not neceſſary. He commends others that do good workes: but he perſwades himſelfe that he ſhall be ſaved by his Faith, without doing any ſuch matter. But he ſhould know, that though good works are not neceſſary to Juſtification, yet they are neceſſary to ſalvation: for we are Gods workemanſhip, created in Chriſt Jeſus unto good works, which God hath predeſtinated that we ſhould walk in them Ephes. 2: 10. Whoſoever

therefore (in yeeres of discretion) bringeth not forth good works after he is called, he cannot be saved: (*a*) neither was he ever predestinated to life eternall. Therefore the Scripture saith, Rom. 2, 6. 2. Cor 9, 5. Apoc. 21, 12. Apoc. 2. 3. that *Christ will reward every man according to his works*. Christ respects in the Angels of the seven Churches nothing but their works, and at the last day he will give the heavenly inheritance onely to them who have done good works: in feeding the *hungry*, Matt. 25. clothing the *naked*, &c. At that day (*b*) *Righteousnesse* shall weare the Crown. No righteousnesse, no Crown. No good works (according to a mans talent) no reward from God: unlesse it be *vengeance* (*c*). To be rich in good works, is the surest foundation of our assurance to obtaine eternal life (*d*). For good works are the true fruits of a true faith; which apprehendeth Christ, and his obedience, unto Salvation. And no other Faith (*e*) *availeth in Christ, but that which worketh by love*: And (in the act of Justification) that Faith, which onely justifieth, is (*f*) never alone but ever accompanied with good works: as the Tree with his fruits, the Sun with his light, the Fire with his heat, and Water with his moisture. And that Faith which doth not justifie her self by good works before men, is but *a dead Faith*, which will never justifie a mans soul before God. But a justifying Faith *purifieth the heart*, (*h*) and *sanctifieth* the whole man throughout (*i*)



(*a*) *Fulk. Rhem Test. Annot in Eph.* 2 12, (*b*) 2 *Tim.* 4, 8 (*c*) *Rom.* 2, 8. (*d*) 1. *Tim.* 6, 19. [*e*] *Gal.* 5 6. [*f*] *Fid.*

*sola, non quæ est sola, justificat, ut oculus solus videt.* (b) *Acts* 15. 9. [s] 1 *Thes.* 5, 25.

II. From the Doctrine of Gods *eternall Predestination*, and unchangeable Decree, (a) he gathereth, *that if he be predestinated to be saved, he cannot but be saved: if to be damned, no meanes can doe any good.* Therefore all works of Piety are but in vain. But he should learn, that God hath predestinated to the meanes, as well as to the end 1. *Pet.* 1, 16. Whom therefore God hath Predestinated to be saved, which is the end, he hath likewise predestinated to be first called, justified, and made conformable to the Image of his Son, which is the *meanes* Rom. 8, 29, 30. Iohn 15, 16. And they (saith Peter) (b) *who are elect unto salvation, are also elect unto the sanctification of the Spirit.* (c) If therefore upon thy calling, thou conformest thy self to the Word and Example of Christ thy Master; and obeyest the good motions of the Holy Spirit, in leaving sin, and living a godly life: then assure thy self, that thou art one of those, who are infallibly predestinated to everlasting salvation. If otherwise, blame not Gods Predestination, but thine own sin and rebellion. Do thou but return unto God, and God will graciously receive thee, as the Father did the prodigal Son, and by thy conversion, it shall appear, both to *Angels* Luk. 15, 10. and *men* Verse 24. that thou diddest belong to his Election. If thou wilt not; why should God save thee? III.

[a] *Matt.* 25, 34. *Ephes.* 2, 4. *Eccle* 2, 4. *Eccle.* 1. 14. [b] 1 *Pet.* 1, 2. *Noli te in Deo primum quærere, sed in Christo, & quos si te per fidem invigneris, certus esto, te esse electum.*

III. When a carnall Christian hears, that a man hath not free-will unto good, he looseth the reynes to his own corrupt will: as though it lay not in him to bridle, or to subdue it, Implicitely making God the Author of sin, in suffering man to run into this necessity: But he should know, that God gave Adam free-will, to stand in his integrity, if he would; but man abusing his free-will, lost both himself and it. (a) Since the Fall, Man, in his state of corruption, hath free-will to evill, but not to good; for, in this state, *we are not* [saith the Apostle] (b) *sufficient to think a good thought.* (c) And God is not bound to restore us, what we lost so wretchedly, and make no more care to recover again. But, as soon as a man is regenerated, the Grace of God freeth his will unto good, so that he doth all the good things he doth with a Free-will: for so the Apostle saith, (d) that God of his own good pleasure, worketh both the will & the deed in us, who (as the Apostle expoundeth) [e] *cleanse our selves from all filthines of the flesh and spirit, and finish our sanctification in the fear of God.* And in this state, every true Christian hath free-will; and as he increaseth in grace, so



[a] *Magnus homo liberi arbitrii vires, cum conderetur, accepit, sed eas, peccando amisit, Aug. de spir. & lit. cap. 1. Eccles. 7, 29. Eccle. 15, 14. Homo male utens libero suo arbitrio, & se, & liberum suum arbitrium perdidit. Aug. Ench. ad Lau. cap. 30.* (b) 2 *Cor.* 3, 5. (c) *per lapsum arbitrii libertas in naturalibus manca, in supernaturalibus amissa est, donec gratia restituatur.* (d) *Phil.* 2, 12, 13. *Acti agimus, The will is passive, in receiving the first grace, afterward active in all godlinesse.* (e) 2 *Cor.* 7, 1.

doth his will in freedome: for Joh. 8. 36. *when the Son shall make us free, then shall we be free indeed:* [a] and, 2. Cor. 5. 17. *Where the Spirit of the Lord is, there is liberty*: [b] for the Holy Spirit draws their minds, not by Coaction, but by the *Cords of Love*; Cant. 1, 4. by illuminating their minds to know the truth; by changing their hearts, to love the known truth, and by enabling every one of them (according to the measure of grace which he hath received) to do the good which he loveth. But thou Wilt not use the freedome of thy will, so far as God hath freed it: for thou dost many times willfully (against Gods Law, to the hazzard of thy soul) that, which if the Kings Law forbad, under the penalty of death, or losse of thy Wordly state, thou wouldest not do. Make not therefore thy want of freewill unto good, to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly Father.

IV. When the naturall man hears, that no man (since the Fall) is able to fulfill the Law of God, and to keep all his Commandements: He boldly presumes to sin as others do, he contents himself with a few good thoughts: & if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing good or withstanding evill, he counts the Impossibility of the Law; But he should learn, that though [since the Fall] no man

[a] *Liberum arbitrium non gratia Dei efficitur liberum, Aug. ad Col. cap. 3 7.* [b] *Voluntas humana non libertate gratiam consequitur sed gratia libertatem. Aug. de grat.*

man but Christ, who was both God and Man, did, or can perfectly fulfill the whole Law: yet every true Christian, as soon as he is regenerated, begins to keep all Gods Commandements in truth, though he cannot in absolute perfection. Thus (with David Psal. 119, 112.) *they apply their hearts to fulfill Gods Commandements alwayes unto the end.* And then the *Spirit of grace*, which was promised to be more *abundantly powred forth under the Gospel*, Ioel 2, 28, 29. helpeth them in their good endeavour, and assisteth them, to do what he commands them to do. (a) And in so doing, God accepteth their *good will and endeavour*, 2 Cor. 8, 18. in stead of perfect fulfilling of the Law: supplying out of the merits of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience. And in this respect, S. John saith, that *Gods Commandements are not burthenous.* And Phil. 4, 14 Saint Paul saith, I *am able to do all things through the help of him that strengthneth me.* And Zachary and Elizabeth are said Luk. 1, 26. *to walk in all the Commandements of the Lord, without reproof.* Hereupon Christ Joh. 15, 10. commends to his Disciples, the *care of keeping his Commandements*, as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes conscience to walk in his Commandements: and the more our love is unto Christ, the lesse will our pains seem in keeping his Law. The Laws curse (which under the Old Testament was so terrible is] under the New



(a) *Quod jubet juvat. Aug.*

[by the death of Christ] abolished to the regenerate. The rigor, which made it so unpossible to our nature before, is now to the New born, so mollified by the Spirit, that it seems facile and easie. The Apostles indeed pressed on the unconverted Jews and Gentiles, the impossibility of keeping the Law, by ability of nature corrupted. But when they have to doe with regenerated Christians, they require to the *Law* [which is the rule of righteousnesse] *true obedience in word and deed*, Rom. 15. 18. *the mortifying of their members:* Col. 3:5. *the crucifying of the flesh, with the affections and lusts thereof*; Gal. 5, 24. Rom. 6. 12, 13. *resurrection to newnesse of life*; Ro. 6. 4. Rom. 2, 11. *walking in the Spirit*: Gal. 6 25. *overcomming of the World by faith* 1 Joh. 4: 5. So that though no man can say as Christ John. 8, 46. *Which of you can rebuke me of sin?* yet every regenerated Christian can say of himself, Which of you can rebuke me of being an Adulterer, Whoremonger, Swearer, Drunkard, Thief, Usurer, Oppressor, Proud, Malicious, Covetous, a Prophaner of the Holy Sabbath, a Lyer, a Neglecter of Gods publike service, and such like grosse sins? else he is no true Christian, When a man casts off the conscience of being ruled by Gods Law, then God gives him over to be led by his own lusts Rom. 1. 24. 28. the surest signe of a reprobate sense. Thus the law, which since the Fall, no man by his own naturall ability can fulfill, is fulfilled in truth of every regenerated Christian, (a) through the Gracious assistance

[a] *Augustinus optat ut pelagius agnoscat, esse, legem pe-*

*ſtatiper gratiam Chriſti. & pacem fore edicit. [b] Deus magis delectatur affectu, quam effectu.*

ſtance of *Chriſt Holy Spirit.* Rom. 3.9 &c. And this Spirit, God will give to every Chriſtian, that will pray for it, and incline his heart to keep his Laws. Luk. 11 13. Iam. 1:5.

V. When the unregenerated man hears that God delighteth more in the inward minde, than in the outward man; Then he ſayneth with himſelf, that all outward reverence, & profeſſion, is but either ſuperſtitious or ſuperfluous. Hence it is that he ſeldome kneeleth in the Church: that he puts on his Hat in ſinging of Pſalms, and the publike Prayers: which the prophane Varlot would not offer to do in the preſence of a Prince, or a Nobleman. And ſo he keep his minde unto God, he thinks he may fashion himſelf [in other things] to the World. He divides his thoughts, and gives ſo much to God, and ſo much to his own luſt: yea, he will divide with God the Sabbath, and will give him almoſt the one half, and ſpend the other wholly in his own pleaſures. But know, O carnall Man, that Almightie God will not be ſerved by halfs, becauſe he hath created and redeemed the whole Man. And as God deteſts the ſervice of the outward Man, without the inward heart, as Hypocriſie: ſo he counts the inward ſervice without all externall reverence, to be meer prophaneneſs: he requireth both in his worship. In prayer therefore bow thy knees, in witnes of thy Humiliation: lift up thine eyes, & thy hands, in teſtimonie of thy Confidence: hang down thy

head, and smite thy breast, in token of thy Contrition: but especially call upon God with a sincere heart: serve him holy, serve him wholly, serve him onely; for God, and the prince of this World, are two contrary Masters, Mat. 6: 1. & therefore no man can possibly serve both.

VI. The un-regenerated Christian holds the Hearing of the Gospell preached, to be but an indifferent matter, which he may use, or not use, at his pleasure: but whosoever thou art that will be assured in thy heart that thou art one of Christs Elect sheep: thou must make a speciall care and conscience (if possibly thou canst) to hear Gods Word preached: For first, the preaching of the Gospell is the chief ordinary meanes, which God hath appointed to convert the souls of all that he hath *predestinated to be saved*: therefore it is called *the power of God unto salvation, to every one that believeth*. Rom. 1: 16. And where this Divine Ordinance is not, the people perish. Prov. 29: 18. and whosoever shall refuse it, *It shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgement, then for those people*. Matt. 11: 24. Secondly: the preaching of the Gospell is the Standard or Ensigne of Christ, Isai. 11: 12. to which all Souldiers and elect People must assemble themselves. When this Ensigne is displayed, Isai. 2: 1, 2, 3. Zech. 14: 17. as upon the Lords Day, he is none of Christs people, that flocks not unto it: neither shall any drop of the rain of his Grace light on their souls. Thirdly, it is the ordinary means, by which the holy Ghost

begets

begetteth Faith in our hearts, Rom. 10. 14. without which we cannot please God. Heb. 11, 6. If the hearing of Christs voice be the chief mark of Christs elect sheep, Ioh. 10, 27. and of the Bridegrooms friend: Iohn. 3 29. then must it be a fearfull mark of a Reprobate Goat, either to neglect or contemn to hear the preaching of the Gospell. Heb. 2:3. Iohn. 8, 47. Let no man think this Position foolish, for *by this foolishnesse of preaching, it pleaseth God to save them which believe.* 1 Cor. 1, 28. Their state is therefore fearefull, who live in peace, without caring for the preaching of the Gospell. Can men look for Gods mercy, and despise his means? He (saith Christ of the Preachers of his Gospell) *That despiseth you, despiseth me. He that is of God, heareth Gods word: ye therefore hear them not, because ye are not of God.* Ioh. 8:47 Had not the Israelites Iud. 2, 1, &c. heard Phineas message, they had never wept. Had not the Baptist preached, the Iewes had never *mourned.* Luk 7 32. 33. Had not they, who crucified Christ, heard *Peters Sermons*: Act. 2. 35. their hearts had never been pricked. Had not the Ninivites heard *Ionas preaching* Ion. 3. 5. they had never repented: and if thou wilt not *hear* and *repent*, Luke 3, 5. thou shalt never be saved.

VII. The opinion, that the Sacraments are but bare Signes & Seals of Gods promise and grace unto us, doth not a little hinder Piety, where is indeed, they are Seals, as well of our service & obedience unto God; which service, if we perform not

unto him, the Sacraments ſeal no grace unto us: But if we receive them upon the reſolution, to be his faithfull and penitent Servants, then the Sacraments do not onely ſignifie and offer, but alſo ſeal and exhibite indeed the inward ſpirituall grace, which they outwardly promiſe and repreſent. And to this end Baptiſme is called Tit. 3:4. *the waſhing of Regeneration, and renewing of the Holy Ghoſt*; and the Lords Supper, 1 Cor. 10, 14 *The communion of the Body and Blood of Chriſt*. Were this truth beleeved, the holy Sacrament of the Lords Supper would be oftner, and with greater reverence received.

VIII. The laſt, and not the leaſt block, whereat many ſtumble in the courſe of Religion, is, by adorning Vices with the names of Vertues: as to call drunken carowſing, Drinking of Healths; ſpilling innocent blood, Valour: Gluttony, Hoſpitality: Covetouſnes, Thriftineſſe: Whordome, loving a Miſtreſſe: Simony, Gratuity: Pride, Gracefulneſſe: Diſſembling, Complement: Children of Belial, good fellowes: Wrath, haſtineſſe: Ribauldry, Mirth. So on the other ſide, to call Sobriety in words & actions, Hypocriſie: Almes-deeds, vain-glory: Devotion, ſuperſtition: Zeal to religion, Puritaniſme: Humility, crouching: Scruple of Conſcience, preciſeneſs, *&c.* & whiles thus we call Evil good, & Good evill, true Pietie is much hindred in her progreſſe. And thus much of the firſt hinderance of Piety, by miſtaking the true ſenſe of ſome ſpeciall places of Scripture, & grounds of Chriſtian Religion.

*The second hinderance of Piety.*

2. The evill example of great persons, The Practice of whose prophane lives they prefer for their imitation, before the Precepts of Gods Holy Word. So that when they see the greatest men in the State, and many chief Gentlemen in their Countrey, to make neither care nor conscience to heare Sermons, to receive the Communion, nor to sanctifie the Lords Sabbath, *&c.* But to be Swearers, Adulterers, Carowsers, Oppressors, *&c.* Then they think, that the using of these holy Ordinances, are not matters of so great moment: for if they were, such great and wise men would not set so little by them. Hereupon they think, that Religion is not a matter of necessity. And therefore where they should (like Christians) row against the stream of impiety towards Heaven: they suffer themselves to be carried with the multitude, down right to Hell, thinking it impossible, that God will suffer so many to be damned. Whereas if the god of this world had not blinded the eyes of their minds, the holy Scriptures would teach them: that *Not many wise men after the flesh, not many mightie, not many noble, are called*, 1 Cor. 1, 26. &c. but that for the most part the *poor receive the Gospell*, Iohn. 11, 5. and that *few rich men shall be saved*: Mat. 19, 23, 24. And *That howsoever many are called, yet the chosen are but few*, Mat. 22. Neither did the multitude ever save any from damnation. (*a*) As God hath advanced men in greatnesse above others: so doth God expect

(*a*) *Potentes potenter cruciabuntur, Sap.* 6, 7.

expect that they in Religion and Piety, should go before others: otherwise, greatness abused (in the time of their Stewardship) shall turn to their greater condemnation, in the day of their account. At what time sinful great & mighty men, as well as the poorest slaves, & boudmen shall wish, *that the Rocks and Mountains shall fall upon them, and hide them from the presence of the Iudge, and from his just deserved wrath.* Apoc 6.15.16, &c. It will prove but a miserable solace, to have a great company of great men partakers with thee, of thine eternall torments, The multitude of sinners doth not extenuate, but aggravate sin, as in Sodom. Better it is therefore with a few to be saved in the Ark, then with the *whole World to be drowned in the Flood.* Walk with the few godly in the Scriptures narrow path to Heaven: but *crowd* not with the *godlesse multitude* in the broad way to Hell. Let not the examples of irreligious great men hinder thy repentance: for their greatness cannot at that Day exempt themselves from their own most grievous punishment.

*The third hinderance of Piety.*

3. The long escaping of deserved punishment in this life. *Because sentence* (saith Solomon) Eccles. 8,11. *is not speedily executed against an evill worker, therefore the hearts of the Children of men are fully set in them to doe evill: not knowing that the bountifulnesse of God leadeth them to repentance.* Rom. 2,4. 2 Pet. 3,10. But when his patience is abused, and mans sins are ripened, his

Justice

Justice wil at once both begin, & make an end of the sinner: 1 Sam. 3, 11. Ezech. 39, 1. and he will recompence the slowneſſe of his delay with the grievousneſſe of his punishment. Though they were suffered to run on the Score all the dayes of their life: yet they shall be sure to pay the utmust Farthing at the day of their death. And whilest they suppose themselves to be freed from judgement; they are already smitten with the heavieſt of Gods Iudgements, a heart that cannot repent, Rom. 2, 5. The Stone in the reines or bladder, is a grievous pain, that kills many a mans body: but there is no diseaſe to the stone in the heart, whereof Nabal died, 1 Sam. 25, 17. and killeth millions of soul: They refuse the tryall of Christ and his Crosse: but they are stoned by hells Executioner, to eternall death.

Becauſe many Nobles and Gentlemen are not smitten with present Iudgement, for their outragious *Swearing*, Adulteries, Drunkennesse, Oppression, Prophaning of the *Sabbath*, and disgracefull neglect of Gods Worship and *Service*, they begin to doubt of divine Providence & Justice: both which two Eyes they would as willingly put out in God, as the Philistins bored out the eyes of Samson. It is greatly therefore to be feared, leſt they will provoke the Lord to crie out against them, as *Samson* against the *Philistins*: By neglecting the Law, and walking after their own hearts, they put out (as much as in them lyeth) the eyes of my Providence and Iustice. Lead me therefore to these chief Pillars, whereupon the Realm standeth

deth, that I may pull the Realme upon their heads and be at once avenged of them for my two eyes. Let not Gods patience hinder thy repentance: but because he is so patient, therefore do thou the rather repent.

*The fourth hinderance of Piety.*

4. The presumption of Gods mercy. For when men are justly convinced of their sins, forthwith they betake themselves to this shield, Christ is mercifull: so that every sinner makes Christ the Patrone of his sin, as though he had come into the World, to bolster sin, and not to destroy the workes of the Devill 1 Iohn 5, 3. Hereupon the carnall Christian presumeth, that though he continueth a while longer in his sin, God will not shorten his dayes. But what is this but to be an Implicate Atheist? Doubting, that either God seeth not his sin, or if he doth, that he is not just: for if he beleeveth that God is just, how can he think that God, who for sin so severely punisheth others, can love him, who still loveth to continue in sin? True it is: Christ is mercifull, But to whom? onely to them that repent, *and turn from iniquity in Jacob* Esa. 59, 20. But *if any man blesse himself in his heart, saying, I shall have peace, although I walke according to the stubbornesse of mine own heart, thus adding drunkennesse to thirst, the Lord will not be mercifull to him*, Deut. 29, 19. &c. O mad men, who dare blesse themselves, when God pronounceth them accursed! Look therefore how far thou art from finding re-

pen-

pentance in thy self, so far art thou from any assurance of finding mercy in Christ. (a) *Let therefore the wicked forsake his wayes, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him: and to our God, for he is very ready to forgive*, Isa. 55. vers 7.

Despaire is nothing so dangerous as presumption. For we read not in all the Scriptures, of above three or four, whom roaring Despaire overthrew: But secure presumption hath sent millions to perdition without any noise. As therefore the Damsels of Israel sang in their dances, *Saul hath killed his thousand; and David his ten thousand*: so may I say, that despaire of Gods mercy hath damned a thousand, but the Presumption of Gods mercy hath damned ten thousands, and sent them quick to Hell, [b] where now they remain in eternall torments without all help of ease, or hope of Redemption. God spared the *Thief*, [c] but not his *Fellow*. Luke 23. God spared one, that no man might despair: God spared but one, that no man should presume. Joyfull assurance to a sinner that repents: no comfort to him that remains impenitent. God is infinite in mercy, but to them only, who turn from their sins, to serve him in *holinesse*: *without which no man shall see the Lord*, Heb. 12: 14. To keep thee therefore from the hinderance of presumption: remember, that as *Christ*

(a) *Non delinquenti condonat Deus* (b) *Metuendum est ne te occidat spes, & cum multum speres de misericordia, invidas in judicium. August.* (c) *Latronis exemplum non est exemplum imitationis, sed consolationis.*

*Christ is a Saviour*, so Moses is an Accuser. Ioh. 5: 45. Live therefore, as though there were no Gospel: dye as though there were no Law. Pass thy life, as though thou wert under the conduct of Moses: Depart this life, as if thou knewest not but Christ, and him crucified. Presume not if thou wilt not perish: Repent, if thou wilt be saved. [*b*]

*The fifth hinderance of Piety.*

5. Evill Company, commonly termed Good fellows: but indeed, the Devils chief instrument to hinder a wretched sinner from repentance and piety. The first signe of Gods favour to a sinner is, to give him grace to forsake evill companions: such, who wilfully continue in sin, contemn the means of their calling, gybing at the sincerity of profession in others, and shaming Christian Religion by their own prophane lives. These sit in the seat of the Scorners. Psal. 1: 1. For, assoon as God admits a sinner to be one of his people, he bids him *come out of Babylon*. Rev. 8: 4. Every lewd company is a Babylon, out of which, let every child of God either keep himself, or if he be in think that he hears his Fathers voyce sounding in his eare, Come out of Babylon, my Child. As soon as Christ looked in mercy upon *Peter*, he went out of the company, that was in the high Priests Hall, and *wept bitterly* for his offence. Luke 22. vers 62. David vowing (upon recovery) a new

(*b*) *Qui dat pœnitenti veniam, non dabit peccanti pœnitentiam*, Aug.

life, said: *Away from me, all you workers of iniquity*, Psa. 6: 8. &c. As if it were unpossible to become a new man, till he had shaken off all old ill companions. The truest proof of a mans Religion, is the quality of his companions, Prophane companions are the chief enemies of Pietie, and quellers of holy motions. Many a time is poor Christ (offering to be new born in thee) thrust into the Stable: when these lewd companions, by their drinking, playes, and jeasts, take up all the best rooms in the Inne of thy heart. Oh, let not the company of earthly sinners hinder thee from the society of heavenly Saints and Angels.

## *The sixth hinderance of Piety.*

6. A conceited fear, lest the practice of Piety should make a man (especially a young Man) to wax too sad and pensive: whereas, indeed, none can better joy, nor have more cause to rejoyce, then the pious and religious Christian. For as soon as they are *justified by faith, they have peace with God*, Rom. 5: 2. thin which there can be no greater joy. Besides, they have already the Kingdome of Grace descended into their hearts: as an assurance, that (in Gods good time) they shall ascend into his Kingdome of Glory. This Kingdome of Grace consists in three things. First *Righteousnesse*, Rom 14: 17. for having Christs righteousnesse to justifie them before God, they endeavour to live righteously before men. Secondly, *Peace*; for the peace of conscience inseparably followeth

loweth a righteous converſation. Thirdly, joy *of the Holy Ghoſt*, which joy is onely felt the Peace of a good Conſcience: and is ſo gr that it *paſſeth all underſtanding*, Phil. 4: 7. tongue can expreſſe it, no heart can conceive but onely he that feels it. This is that fulneſſ joy, which Chriſt, Joh. 16: Verſe 22. p miſed his Diſciples, in the middeſt of their tr bles, *a joy that no man could take from them*. T feeling of this joy, David upon his repentance be ged ſo earneſtly at the hands of God: *Reſtore m the joy of thy ſalvation*, Pſal. 51: 12. And if t Angels in heaven *rejoyce* ſo much at the *converſ of a Sinner*, Luk. 15: 7, 10. the joy of a Sin converted muſt needs be exceeding great in his o heart. It is *worldly ſorrow*, 1 Cor. 7: 10. t ſnowes ſo timely upon mens heads, and fils t furrowes of their hearts with the ſorrowes of dea The *godly ſorrow* of the godly (when God thin it meet to try them) cauſeth in them *Repentan not to be repented of*: for it doth but further th ſalvation. And in all ſuch tribulation, they sh be ſure to have the *holy Ghoſt* to be their Com ter, Joh. 14: 16, 17. who will make our Con lations *to abound through Chriſt*, *as the ſuffe of Chriſt ſhall abound in us*, 2 Cor. 1: 5. B whileſt a man liveth in impiety, he hath *no pea* ſaith Eſay, Iſay. 57: 21. his *laughter* is but mad ſe (ſaith Salomon: Eccl. 2.) his *riches* are but c ſaith Abakuk, Abr. 2: 6. nay, the Apoſtle cl mes them no better then dung. Phil. 3: 8. (in co pariſon of the pious mans treaſure) all his j

shall end in woes, saith Christ, Luk. 6: 25. Let not therefore this false fear hinder thee from the Practice of Piety. Better it is to go sickly [with Lazarus] to Heaven, then full of mirth and pleasure, with Dives to Hell. Better it is to mourn for a time with men, then to be tormented for ever with devils.

*The seventh hinderance of Piety.*

7. And lastly, The hope of long life: [a] for, were it possible that a wicked liver thought this yeare to be his last year: this moneth his last moneth: this week, his last week: but that he would change and amend his wicked life? No verily, he would use the best means to repent, and to become a new man. But as the rich man in the Gospell promised himself *many yeares to live in ease, mirth, and fulnesse*, Luk. 12: 19, 20. when he had not one night to live longer: so, many wicked Epicures falsely promise themselves the age of many yeares, when the thread of their life is already almost drawn out to an end. So *Ieremy* ascribes the cause of the Iews sins and calamities to this, that *she remembred not her last end*. Lam: 1:9

The longest space betwixt a mans comming by the womb, & going by the grave, is but short: for, *Man that is born of a Woman, hath but a short time to live.* [b] He hath but a few dayes, and

(a) *Fleres, si scires unum tua tempora mensem: Rides, quum tua sit forsitan una dies. Thom. Morus.* (b) *Quotidie morimur, quotidie enim demitur pars vitæ, & tunc quoque cum crescimus, vita decrescit. Vives.*

and those full of nothing but troubles. And, except the practice of Piety, how much better is the state of the child that yesterday was baptized, and to day is buried, then Methusalems, who lived nine hundred sixty nine yeares, and then died: of the two, happier the Babe, because he had less sin, and fewer sorrowes. And what now remains of both, but a bare remembrance? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingring death: so that as the Apostle protests, *a man dyeth daily.* 1 Cor. 15: vers 31.

Hark in thine ear, O secure fellow; thy life is but a puff of breath in thy nostrils, trust not to it. Isai 8, 22. Thy *Soul* dwels in a house of clay, that will fall, ere it be long; as may appear by the dimnesse of thy Eyes, the deafnesse of thy Eares, the wrinkles in thy cheeks, the rottennesse of thy teeth, the weakness of thy sinews, the trembling of thy Hands, the Kalender in thy bones, the shortness of thy sleep, and every gray hair, as so many Summoners, bids thee prepare for thy long home. Come, let us in the mean while walk to thy Fathers coffin; break open the lid: see here, how that *Corruption is thy Father, and the Worms thy Mother and Sister:* Job. 17 14. seest thou how these are? so must thou be ere long, Fool! thou knowest not how soon. Thy Howre glasse runneth apace, and in all places; Death in the mean while waiteth for thee.

(*a*) The whole life of man (save what is spent in

God

(*a*) *Homo est fatuus usque ad 40. annum, deinde ubi advertit se esse fatuum, vita consumpta est. Luther.*

Gods service) is but a foolery: for a man lives forty yeares, before he knows himself to be a fool: and by that time he seeth his folly, his life is finished.

Hark (Husbandman) before thou seest many more crops of harvest, thy self shall be ripe: and Death will cut thee down with his sickle. Hark (Tradesman) ere many six moneths go over, thy last moneth will come on: after which thou shalt trade away, and trade no longer. Hark (most grave Judge) within a few Terms, the term of thy life approacheth, wherein thou shalt cease to judge others, and go thy self to be judged. Hark (Oman of God that goest to the Pulpit,) preach this Sermon, as it were the last that thou shouldest make to thy people. Hark (Noble man) lay aside the high conceit of thy Honour; death, ere it be long, (a) wil lay thy honour in the dust, and make thee as base as the earth, that thou treadest under thy feet. Hark (thou that now readest this Book) assure thy self, ere it be long, there will be but two holes, where now thy two eyes are placed, and others shall read the truth of this Lesson upon thy bare skul, which now thou readest in this little Book. How soon I know not, but this I am sure of: that *thy time is appointed*, Iob 14, 14. *thy moneths are determined*, Iob. 14, 14. *thy dayes are numbred*, Psal. 90, 11. Dan. 5 26. and thy very *last hour is limited*, Iob. 13. & 11. 9 beyond which thou shalt not passe. For then, the *first born of death*, Iob. 17, 93, mounted on his *pale Horse*, Rev. 6, 8. shall alight at thy door; and

[a] *Mors Sceptra ligonibus aequat.*

and not withstanding all thy Wealth, thy Hono and the tears of thy deareſt friends) will carry t away, bound hand and foot, as his priſoner, keep thy body under a load of Earth, untill t day come, wherein thou muſt be brought forth *receive according to the things which thou haſt in that body, whether it be good or evill.* 2 Co 10. Oh, let not then the falſe hope of an uncer long long life hinder thee from becomming a p ſent practizer of Religious Piety. God offer grace to day, Pſal. 65. but who promiſeth morrow? (*a*) There are now in Hell many you men, who had purpoſed to repent in their old a but Death cut them off in their impenitency, ever they could attain to the time they ſet for t repentance. The longer a man runs in a diſeaſe, harder it is to be cured; for cuſtome of ſin, bre hardneſſe of heart: and the impediments, wh hinder thee from repenting now, wil hinder t more, when thou art more aged. Heb. 3 13.

A wiſe man being to go a far and foule journ will not lay the heavieſt burthen upon the weak Horſe. And with what conſcience canſt thou l the great load of repentance, on thy feeble and t ed old age: whereas now in thy chiefeſt ſtreng thou canſt not lift it, but art ready to ſtagger u der it? Is it wiſedome for him that is to ſail a lo and dangerous voyage, to lye playing and ſlee ing, whileſt the wind ſerveth, and the Sea is ca

[*a*] *Pœnitenti ſpopondit, ſed vivendi in craſtinum ſpopondit, Chryſ. Nemo tam vivos habuit ſaventes, craſ ut poſſit ſibi polliceri. Sen.*

e Ship sound, the Pilot well, the Mariners strong: d then set forth when the winds are contrary, e weather tempestuous, the Sea raging, the Ship ten, the Pilot sick, and the Saylers languishing? herefore, O sinfull Soul, begin now thy conver- on to God, whilest Life, Health, Strength, and outh lasteth, before those *years* draw nigh, when thou shalt say, I *have no pleasure in them*. Eccl. 2. God ever required in his service, the *first born*; xo. 13: 2. and the *first fruits*: Exod. 22: 19. d those to be offered unto him without delay. o just *Abel* offered unto God his *firstlings*, and ttest *Lambs*: Gen. 4: 4. and reason good that e best Lord should be first, and best served. All Gods servants should therefore *remember to serve eir Creator in the dayes of their youth*: Eccl. 12. nd *early* in the morning, like Abraham, Gen. 22 . to sacrifice unto God the *young Isaac* of their ge: Ye *shall not see my face*, (saith Joseph to his ethren) Gen. 43, 3. *except you bring your young- er brother with you*. And how shalt thou look n the face of Jesus, if thou givest thy younger ears to the Devil, and bringest him nothing ut thy blind, lame, and decrepit old age? *Offer unto thy Prince*, saith Malachie, Mal. 1: 8. f he will not accept such an one to serve him, ow shall the Prince of Princes admit such an one o be his servant? If the king of Babel would have oung men (*well favoured, and such as had ability n them*) *to stand in his Palace* Dan. 1. 4. shall the ing of Heaven have none to stand in his Courts, ut the blind and lame, such as the soul of David

hated? 2Sam. 5, 8. Thinkeſt thou, when thou h
ſerved Satan with thy prime yeares, to ſatisfie G
with thy dotage? Take heed, leſt God turn t
over to thy old Maſter again: that as thou haſt
the dayes of thy life done his work, ſo he m
in the end pay thee thy wages. Is that a fit ti
to undertake, by the ſerious exerciſes of repentanc
(which is the work of works) to turn thy ſinf
ſoul to God, when thou art not able with all th
ſtrength, to turn thy weary bones on thy ſoft be
If thou findeſt it ſo hard a matter now; thou sh
find it far harder then, For thy ſin will wax ſtr
ger, thy ſtrength will grow weaker, thy Co
ſcience will clog thee, pain will diſtract thee, t
fear of death will amaze thee, and the viſitation
friends will ſo diſturb thee, that if thou be not f
niſhed a fore-hand with ſtore of faith, patienc
and conſolation, thou ſhalt not be able either
meditate thy ſelf, or to hear the words of comf
from others, nor to pray alone, nor to joyn w
others who pray for thee. It may be thou ſhalt
taken with a dumb palſie, or ſuch a deadly ſenſl
neſſe, that thou ſhalt neither remember Go
nor think upon thine own eſtate. And doeſt th
not well deſerve, that God ſhould forget to l
thee in thy death, who art ſo unmindfull now
ſerve him in thy life? The feare of death will dr
many at that time, to cry, Lord, Lord: b
Chriſt proteſteth; that *he will not then know th
for his*: Matt. 7: 22. Yea, many ſhal then (l
Eſau) Heb. 12, 17. *with tears ſeek to repent*; a
*yet find no place of repentance*. For man hath

ree-will to repent when he will, but when God will give him grace: and if mercy shewed her self o inexorable, that she would not open her gates to o tender Suiters as Virgins, Matt. 25: 11. to so arnest suiters as knockers, because they knocked oo late: How thinkest thou that she will ever suf-er thee to enter her gates, being so impure a retch, that never thinkest to leave sin, til sin first eave thee, and didst never yet knock with thine wn fists upon the brest of a penitent heart? And ustly doth her Grace deny to open the Gates of Heaven, when thou knockest in thine adversity, who in thy prosperity wouldest not suffer Christ, whilest *he knocked*, Rev. 3, 20. *to enter in at the doore of thy Heart*. Trust not either late repen-ance, nor long life: not late repentance, because it s much to be feared, lest that the repentance, which the fear of death enforceth, dyes with a man dying. And the Hypocrite, who deceived others in his life, may deceive himself in his death. God accepteth none but Free-will offerings: and he repentance that pleaseth him, must be volun-ary, and not of constraint. Not long life, for old ge will fall upon the neck of youth (*a*): and as othing is more sure then death, so nothing is more uncertaine then the time of dying. Yea, ft-times when ripenesse of sin is hastened by out-ngiousnesse of sinning, God suddenly cutteth off ch vicious livers, (*b*) either with the sword, in-

 tem-

(*a*) *Nascentes morimur, finisque ab origine pendet, sic pu-scentes juncta senecta premit. Mani,* (*b*) *Nequities vitæ finit esse senem.*

temperateneſſe, luxury, ſurfet, or ſome other ſe
full manner of ſickneſſe. Mayeſt thou not ſe
that it is the evill ſpirit that perſwades thee to d
ferre thy Repentance till old age, when Experi
ce tells thee, that not one of a thouſand that tak
thy courſe, doth ever attain unto it? Let G
Holy Spirit moove thee not to give thy ſelf a
longer, *to eat and drink with the drunken*, l
*thy Maſter ſend death for thee in a day when th
looke ſt not for him, and in an houre that thou
not aware of, and ſo ſuddenly cut thee off, a
appoint thee thy portion with the Hypocrites, wh
ſhall be weeping and gnaſhing of teech.* Matt. 2
49. But if thou loveſt long life; fear God, a
long for life everlaſting. Deut. 30, 19. Prov.
2. Pſal. 3: 2. Pſa. 34 11, &c. The longeſt l
here, when it comes to the period, will appe
to have been but as a *tale that is told*, Pſal. 90,
*a vaniſhing vapour*, Lam. 4, 14. *a fleeting shad*
Pſal. 109: 23. a ſeeming *dream*, Pſal. 67,
glorious flower, 2 Pet. 1. 24. growing a
*flouriſhing in the morning*, Pſ. 60: 6. *but in the e
ning is cut down and withered*: or like a *Weav
ſhuttle*, Iſa. 38: 12. which by winding here
there, ſwiftly unwindeth it ſelf to an end. It is
a moment, ſaith S. Paul. 2 Cor. 4, 17. O them
madneſſe of man! that for a moment of ſi
*pleaſures*, Heb. 11: 25. will hazard the loſſ
an *Eternal weight of glory* 2 Cor 4, 17.

Theſe are the ſeven chief hinderers of Pie
which muſt be caſt out like *Mary Magdalen*
ven Devils, Mar. 16, 9. Luke 8, 2. before

thou canst become a true practizer of Piety: or have any sound hope to enjoy either favour from Christ by grace, or *fellowship* with him in glory.

*The Conclusion.*

TO conclude all: for as much as thou seest, that without Christ, thou art but a slave of sin, Deaths vassall, and Worms meat, whose thoughts are vain, whose deeds are vile, whose pleasures have scarce beginning, whose miseries never know end: What wise man would incur these hellish torments, though he might by living in sin, purchase to himself for a time, the Empire of Augustus, the riches of Cresus, the pleasures of Solomon, the policy of Achitophel, the voluptuous fare, & fine apparell of Dives! for what should it avail a man (as our Saviour saith) *to win the whole World for a time; and then to lose his soul in Hell for ever?*

And seeing that likewise thou seest how great is thy happinesse in Christ; & how vain are the hinderances, that debar thee from the same: *beware* [as the Apostle exhorteth] *of the deceitfulnesse of sin*, Heb. 3: 12. For that sin, which seems now so be so pleasing to thy corrupt nature, will one day prove the bitterest enemy to thy distressed soul: and in the mean while harden [unawares] thine impenitent heart.

Sin [is a Serpent] seems beautifull to the eye; but take heed of the sting behinde: whose venemous effects if thou knewest, thou wouldest as carefully

refully flie from ſin, as from a ſerpent: for,

I. Sin did never any man good, & the more a man hath committed, the more odious he hath made himſelf to God, the more hatefull to all good men.

II. Sin brought upon thee all the evill croſſes, loſſes, diſgraces, and ſickneſſes, that ever befell thee. Fooles [ſaith David Pſalm. 107: 17.] *by reaſon of their tranſgreſſions, and becauſe of their iniquities, are afflicted.* Ieremy in a lamenting manner, Lam. 3: 30. asketh the queſtion, *Wherefore is the living man ſorrowfull?* The holy Ghoſt answereth him; Man ſuffereth for his ſin. Hereupon the Prophet takes up that dolefull out-cry againſt ſin, as the cauſe of all their miſeries, *Wo now unto us that ever we have ſinned.* Lam. 5. vers 16.

III. If thou doeſt not ſpeedily repent thee of thy ſins, they will bring upon thee yet far greater plagues, loſſes, croſſes, ſhame, and judgments then ever hitherto befell thee. Read Levit. 26. 18. &c. Deut. 28: 15, &c.

IV. And laſtly, if thou wilt not caſt off thy ſin, God (when *the meaſure of thine iniquity is full*, Gen. 15: 16.) *will caſt thee off for ever* for thy ſin: for as he is juſt, ſo he hath power to kill and caſt into hell, all hardned and impenitent ſinners. If therefore thou wilt avoid the curſed effects of ſin in this life, and the eternal wrath due thereto in the world to come, and be aſſured that thou art not one of thoſe, who are given over to a reprobate ſenſe, *Let then* [O *ſinner*] *my counſell be ac-*

*able unto thee: break off thy sins by righteousnesse, and thine iniquities, by shewing mercy towards the poor: O let there [at length] be an healing of thine errour.* Dan. 4: vers 24. Nathan used but one Parable, and David was converted: 2 Sam. 12: 13. Jonas preach'd but once to Nineve, and the whole City repented: Ion. 3: 5, &c. Christ looked but once on Peter, and *he went out and wept bitterly*, Luk. 22: 62. And now, that thou art oft, and so lovingly entreated, not by a Prophet, but by Christ the Lord of Prophets: yea, that God himself, by his *Embassadours*, doth *pray thee to be reconciled unto him*, 2 Cor. 5: vers 20. leave off thine adultery, with David; repent of thy sins like a true Ninivite; and whilest Christ looketh in mercy upon thee, leave thy wicked corruptions, and weep bitterly for thine offences.

Content not thy self with that formal religion, which unregenerated men have framed to themselves, in stead of sincere devotion: for in the multitude of opinions, most men have almost lost the practice of true Religion. Think not that thou art a Christian good enough, because thou doest as the most, and art not so bad as the worst: No man is so wicked, that he is addicted to all kind of vices, (for there is an Antipathie twixt some vices:) But remember that Christ saith; Matt. 3, 20. *Except your righteousnesse shall exceed the righteousnesse of the Scribes and Pharisees, ye shall in no case enter into the Kingdome of Heaven.* Consider with thy selfe, how far thou

commest short of the Pharisees, in fasting, pray-
ing, frequenting the Church, and in giving
alms. Think with thy self how many Pagans, wh
never knew Baptisme, yet in moral vertues, a
honesty of life, do go far beyond thee. Where
then the life of Christ thy Master? and how
art thou from being a true Christian? If th
doest willingly yeeld to live in any one grosse
thou canne'st not have a regenerated Soul
though thou reformest thy self like *Herod*, Mar
6. 20. from *many* other *vices*. A true Christi
must have respect to walk in the truth of his hea
in all the Commandements of God alike: fo
(saith S. Iames *He that shall offend in one poi
of the Law* (willfully) *is guilty of all*. Iam.
10. And Peter bids us *lay aside* (not some bu
*all malice, guile, and hypocrisie*, &c. 1 Pet. 2,
One sin is enough to damne a mans soul, witho
repentance: dream not to go to Heaven by a
neerer, or easier way then Christ hath trayn
unto us in his Word. The way to Heaven is n
easie or common, but *strait & narrow*: Matth.
11. yea so narrow, that Christ protesteth, tha
*rich man shall hardly enter into the Kingdom
Heaven*, Matth. 19. 23. and that those who ente
are but few: Matt. 7. 14. & 22. 14. and th
those few cannot get in, but by striving: Lu
13. 24. and that some of those who strive to en
in, shal not be able. This all Gods Saints (while
they here lived) knew well, when with so ob
fasting, so earnest prayers, so frequent hearing
the Word, and receiving the Sacraments, and w

such abundance of teares, they devoutly begged at the hands of God, for Christs sake, to be received into his Kingdome.

If thou wilt not beleeve this truth; assure thee that the Devill, which perswades thee now, that it is easie to attain Heaven, will tel thee hereafter, that it is the hardest businesse in the world. If therefore thou art desirous to purchase sound assurance of salvation to thy soul, and to go the right and safe way to Heaven; get forthwith (like a wise Virgin Matth. 25, 1, &c.) the *Oil* of Piety in the *Lamp* of thy conversation, that thou mayest be in a continual readinesse to meet the Bridegroom, whether he commeth by Death, or by Iudgement. Which, that thou mayest the better do, let this be thy dayly practice.

## *How a private man must begin the morning with Piety.*

AS soon as ever thou awakest in the Morning, keep the doore of thy heart fast shut, that no earthly thought may enter, before that God be come in first: and let him [before all others] have the [a] first place therein. So all evill thoughts either will not dare to come in, or shall the easier be kept out: and the heart will more savour of piety and godlinesse all the day after. But if the heart be not [at thy first waking] filled with some meditations of God and his Word, and dressed like the Lamp in the Tabernacle, every Morning, and Evening, Exo. 27. 20. 21. with the *Oyl Olive of*



(a) *Primitiæ oris & cordis Deo offerendæ Amb. in Psa. 118.*

*Gods word*; and perfumed with the sweate incense of Prayer: Exod 36, 7. Psalm. 141, 1. Satan will attempt to fill it with wordly cares, or fleshly desires, so that it will grow unfit for the service of God, all the day after sending forth nothing, but the stench of corrupt and lying words, and of rash and blasphemous Oathes.

Begin therefore every dayes work, with Gods Word and Prayer. And offer up unto God upon the *Altar* of a *contrite* heart, Psal. 51. the *groans* of thy *spirit*, Ro. 8. and the *calves of thy lips*, Hos. 13. 1. as thy morning sacrifice, and the first fruits of the day: and as soon as thou awakest, say unto him thus:

*A short Soliloquie, when one* first awakes in the Morning.

MY *soul waiteth on thee*: Psalm. 130, 6 O *Lord, more then the Morning watch waiteth for the Morning*: O God, *therefore be mercifull unto me, and blesse me, and cause thy face to shine upon me: fill me with thy mercy this morning, so shall I rejoyce and be glad all my dayes.* Psalm. 67, 1.

Meditations for the Morning.
*Then Meditate,*

HOw Almighty God can (in the *Resurrection*) is easily *raise* up thy body out of the *Grave* from the *sleep of death*, as he hath this Morning wakened thee in thy Bed, out of the sleep of Nature.

re. At the dawning of which *Resurrection* day, *Christ shall come to be glorified in his Saints* 2. Thes. 1, 10. Iude v. 14. Phil. 3 21. Mat. 13, 43 & 17. 2. Luke 9, 31. and every one of the bodies of the thousands of his Saints (being fashioned like unto his glorious body shal shine as bright as the Sun. All the Angels shining likewise in their glory: the body of Christ surpassing them all in splendor & glory: and the Godhead excelling it. If the rising of one Sun, make the morning skie so glorious; what a bright shining and glorious Morning wil that be, when so many thousand thousands of bodies, far brighter then the Sun, shall appear and accompany Christ with his glorious train, coming to keep his generall *Sessions* of *Righteousnesse*, Acts 17, 31. and to judge the wicked *angels*, and all ungodly *men*? 1 Cor. 6, 3. Iud. v. 19. And let not any transitory profit, pleasure, or vain-glory of this day, cause thee to lose thy part and portion of the Eternal blisse and glory of that day, which is properly termed the *Resurrection of the just*. Luke 14, 14. Beasts have bodily eyes to see the ordinary light of the day: But endevour thou with the *eyes of Faith*, to foresee the glorious light of this Day.

II. That thou knowest not how neer the evil spirit (which *night and day like a roaring Lyon, walketh about seeking to devour thee* 1 Pet. 5, 8.) was unto thee, whilest thou sleepedst, and wast not able to help thy self: and that thou knowest not what mischief he would have done to thee, had not *God watched* thee and thine, with his ever-

waking providence, Iob. 1, 10. Pſal. 121. Pſ. 43. 7, and 19, 11. Gen. 32. 1. 2. a King 6. 16. and guarded thee with his holy and bleſſed Angels.

III. If thou heareſt the *Cock crow*; remember Peter, to imitate him: Luke 22. 61. 62. and call to mind that Cocke-crowing ſound of the laſt Trumpet, which ſhall waken thee from the dead. And conſider in what caſe thou art, if it ſounded now: and become ſuch, as thou wouldeſt wish to be then, leſt at that day thou wilt wish, that thou hadſt never ſeen this: yea curſe the day of thy naturall birth, Ier. 20. 14. Iob. 3: 2. for want of being new born by ſpirituall grace: Tit. 3. 5. When the Cock crowes, the Thief deſpaires of his hope, and gives over his nights enterprize: ſo the devell ceaſeth to tempt or attempt any further, when he hears the devout Soul, wakening her ſelf with Morning prayer. (*a*)

IV. Remember that Almighty God is about thy bed, and ſeeth thy downlying, and thy uprising, underſtandeth thy thoughts, and is acquainted with all thy wayes. Pſalm. 139: 2, 3. Remember likewiſe, that his Holy Angels, who guarded and watched over thee all night, do alſo behold how thou wakeſt and riſeſt. Do all things therefore as in the awfull preſence of God, and in the ſight of his Holy Angels. Gen. 31. 55. & 32. 1. 2. Pſa. 91. 5. 11. Acts. 12. 21.

V. As thou art putting on thine apparell, remember, that they were firſt given as coverings of

(*a*) *Gallo canente, ſuas Latro relinquit Inſidias, &c.* Ambr. Hexam lib. 5. cap. 14.

of shame, being the filthy effect of sin: and that they are made but of the offalls & excrements of dead beasts. Therefore whether thou respect the stuff, or the first institution, thou hast so little cause to be proud of them, that thou hast great cause to be humbled at the sight and wearing of them, seeing the richest apparell are but fine covers of the foulest shame. Meditate rather, that as thine apparell serves to cover thy shame, & to fence thy body from cold: so thou shouldest be as carefull to cover thy soul with that *wedding garment*, Matth. 22. 11. which is the *Righteousnesse of Christ*, Rom. 13, 14. 1 Cor. 1. 30. and (because apprehended by our faith Phil. 3:9.) called the *Righteousnesse of the Saints*: Rev. 19. 28. Eph. 4, 24. Rev. 16, 15. Least, whilest we are richly appar-relled in the sight of men, we be found to walk naked, (so that all our filthinesse be seen) in the sight of God. But that with his righteousnes (as with a Robe) we may cover our selves from perpetuall shame, and shield our souls from that fiery cold that will procure infernall weeping, *and gnashing of teeth*. Matth. 22, 13. And withall consider, how blessed a people were our Nation, if every silken sute did cover a sanctified soul. And yet a man would think, that on whom God bestowed most of these outward blessings, of them he should receive greatest inward thanks. But if it prove otherwise, their reckoning will prove the heavier in the day of their Accounts. Luk. 12, 48. Iam. 3, 13.

VI. Consider, how Gods mercy is renewned unto

unto thee every morning, in giving thee (as it were) *a new life*: and in causing the Sun, after his unceſſant race, to riſe again to give thee light. Pſ. 19, 3. Let not then his glorious light burn in vain, but prevent rather (as oft as thou canſt) the Sun-riſing, to give God thanks; and kneeling down at thy bed ſide, ſalute him at the dayſpring with ſome devout *Antelucanum*, or Morning Soliloquie: containing an humble confeſſion of thy ſins, asking pardon of all thy faults, a thanſgiving for all his benefits, and a craving of his gracious protection to his Church, thy ſelf, and all that do belong unto thee.

*Brief directions how to read the Holy Scripture, once every yeer over, with eaſe, profit, and reverence.*

BVt for as much, that as Faith is the ſoul, ſo reading and meditation of the Word of God, are the Parents of prayer. Therefore before thou prayeſt in the Morning, firſt read a Chapter in the Word of God, then meditate a while with thy ſelf, how many excellent things thou canſt remember out of it:

As firſt, what good counſels or exhortations to good works and to holy life.

Secondly, what threatnings of Iudgements againſt ſuch and ſuch a ſin: and what fearfull examples of Gods punishment or vengeance, upon ſuch and ſuch Sinners.

Thirdly, what bleſſings God promiſeth to Patience, Chaſtity, Mercy, Alms deeds, Zeal in his

service, Charity, Faith, and trust in God, and such like Christian vertues.

Fourthly, what gracious deliverance God hath wrought: and what speciall blessings he hath bestowed upon them, who were his true & zealous servants.

Fifthly, apply these things to thine own heart, and read not these Chapters, as matters of Historicall discourse; but as if they were so many Letters or Epistles sent down from God out of Heaven unto thee: for *whatsoever is written, is written for our learning*, Rom. 15, 4.

Sixtly, read them therefore with that reverence, as if God himself stood by, & spake these words unto thee, to excite thee to those vertues, to dissuade thee from those vices: assuring thy self, that if such sins (as thou readest there) be found in thee without repentance, the like plagues wil fal upon thee: but if thou doest practice the like Piety & vertuous deeds, the like blessing shall come unto thee and thine.

In a word, apply all that thou readst in holy Scripture, to one of these two heads chiefly; either to confirm thy faith, or to increase thy repentance: for as (*a*) *Sustine & Abstine*, Bear & Forbear, was the Epitome of a good Philosophers life: so *Crede & Resipisce*, Beleeve and Repent is the whole sum of a true Christians profession. One Chapter thus read with understanding, and meditated with application, will better feed and comfort thy soul, than five read and run over without marking

[a] Epicteti dict.

marking their ſcope or ſenſe, or making any note thereof to thine own ſelf. If in this manner thou ſhalt read three Chapters every day: one in the Morning, another at Noon, and the third at Night, (reading ſo many Pſalms in ſtead of a Chapter, as our Church Liturgy appoints for morning and evening prayers) thou ſhalt read over all Canonicall (*a*) Scripture in a year, except ſix Chapters, which thou maiſt adde to the taſk of the laſt day of the year. The reading of the Bible in order, will help thee the better to underſtand both the Hiſtorie and ſcope of the holy Scripture. And as for the (*b*) *Apocrypha*, being but penned by man ſpirit, thou mayeſt read them at thy pleaſure: but beleeve them ſo far as they agree with the Canonicall Scripture, which is indited by the Holy Ghoſt.

But it may be thou wilt ſay, that thy buſineſſe will not admit thee ſo much time, as to read every Morning a Chapter, *&c.* O Man, remember that thy

[a] In the Canonicall Bookes of the old Teſtament, there are 932 Cha. but diſtributing the 150 Pſalmes into 60. parts, thou ſhalt find but 841. which being added to 160. (the number of the Chap. in the new Teſtament) will amount to 1101 dividing which by three into 366 (the number of the dayes of the year) there will remain but ſix, which thou mayeſt diſpoſe of as is preſcribed.

(b) *Hos 22 libros lege, cum Apocryphis vero nihil habeas negotii: has tantum ſtudioſe meditare Scripturas, quas in Eccleſia conſidenter legimus. Multo prudentiores te & Religioſiores fuerunt Apoſtoli, & primi Epiſcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur quum ſis filius Eccleſiæ non transgrediaris illius terminos: Ac veteris Teſtamenti* (ut dictum eſt) *22 meditare. lib. Cyril. Hier. Catec. 4.*

thy life is but short, and that all this busines is but for the use of this short life: but salvation or damnation is everlasting! Rise up therefore every morning, by so much time the earlier: defraud thy foggy flesh of so much sleep, but robbe not thy soul of her food, nor God of his service: & serve the Almighty duely, whilest thou hast time and Health.

Having thus read thy Chapter, as thou art about to pray, remember, that *God is a God of holinesse*, Exo. 26, 36. whereof he warneth us by repeating so often, *Be ye holy, for I am Holy.* Lev. 21. 44. & 19. 2. and 20. 7. 2 Pet. 2. 5. And when he devoured with a sudden fire *Nadab* and *Abihu*, for offering unto him incense, with *strange fire*, Lev. 10. 2. (like those now a dayes, who offer Prayers from hearts fraught with the fire of lust & malice) the Lord would give no other reason of his Iudgements but this, *I will be sanctified in them that come neer me.* vers. 3. As if he should have said. If I cannot be sanctified by them who are my servants, in serving me with that Holinesse that they should; I will be sanctified in them, by confounding them with my just Judgements, which their lewdnes doth deserve. God therefore cannot abide any wilful uncleanesse, or filthinesse in them who serve him: insomuch that he commanded the Israelites, that when they were in Camp against their Enemies, they should dig a hole with a paddle, and cover their excrements: his reason is, *For the Lord thy God walketh in the middest of thy Camp, to deliver thee,*

and

*and to give up thine enemies before thee: therefore thy Hoast shall be holy, that he see no filthy thing in thee; and turn away from thee.* Deut. 23. 13, 14.

If he will have men to be so holy in time of War in the Field, how much more holiness expecteth he at our hands, in time of peace, in our houses? Therefore saith Zophar in Job: Job. 11. 13, 14. *If thou prepare thine heart, and stretch out thine hand towards God to pray: if iniquitie be in thy hand, put it far away, &c let no wickedness dwell in thy Tabernacles.* For as Esay saith; Isa. 1, 15. *If there be any uncleanness in our hands* (that is, any sin whereof we have not repented) *though we stretch out our hands unto him, and make many Prayers, the Lord will hide his eyes from us, and will not hear our Prayers.* Therefore, before thou prayest, let God see that thy heart is sorrowfull for thy sin: and that thy minde is resolved (throw the assistance of his grace) to amend thy faults. And then having washed thyself, and adorned thy body with apparell, which beseemeth thy calling, and the Image of God, which thou beareſt, shut thy chamber door, and kneel down at thy bed-side: or some other convenient place: and in reverent manner lifting up thy heart, together with thy hands and eyes, as in the presence of God, who seeth the inward intention of thy soul; offer up unto God from the Altar of a contrite heart, thy prayer as a Morning sacrifice, through the Mediation of Christ, in these or the like words.

*A Pray-*

## *A Prayer for the Morning.*

O Most mighty and glorious God, full of incomprehenſible Power and Majeſtie, whoſe glory the very *Heaven of Heavens* is not able to contain: 1 King 8,27. look down from Heaven, upon me thine unworthy ſervant, who here proſtrate my ſelf at the *footſtool of thy throne of Grace.* Pſalm. 132. 17. Heb. 4 16. But look upon me, O Father, through *the merits and mediation of Jeſus Chriſt, thy beloved Son, in whom only thou art well pleaſed.* Dan. 9:18. Matth. 3, 17. For of my ſelf I am not worthy to ſtand in thy preſence, or to ſpeak with mine unclean lips to ſo holy a God as thou art. Iſa. 6. 5. For thou knoweſt that in *ſin I was conceived* and born, Pſalm. 51,5. and that I have lived ever ſince in iniquitie: ſo that I have broken all thy Holy Commandements by ſinfull *motions*, Gen. 6: 5. unclean *thoughts*, Matth 15, 19. & 12, 34, evill *words*, and wicked *works*: Pſ. 140 1. 9. Dan. 9: 11. Levit. 26. 14. &c. omitting many of thoſe duties of Piety which thou requireſt for thy ſervice, and committing many of thoſe vices, which thou (under the penalty of thy diſpleaſure) haſt forbidden.

(Here thou mayeſt confeſſe unto God thy ſecret ſins, which do moſt burthen thy conſcience: with the circumſtances of the time, place, perſon, and manner, how it was committed, ſaying, *But more eſpecially, O Lord, I do here with grief of heart confeſſe unto thee, &c.*)

And

And for theſe my ſins, O Lord, I ſtand here guiltie of thy curſe, Deut. 27: 26. Dan. 9: vers 11. Gal. 3: 10. Eſd. 9: 10. with all the miſeries of this life, and everlaſting torments in *Hell-fire*, when this wretched life is ended, if thou ſhouldſt deal with me according to my deſerts. Yea, Lord, I confeſſe, that it is *thy mercy which endureth for ever, and thy compaſſion which never failes*: Lam. 3: ver. 22. that is the cauſe that I have not been long ago conſumed. *But with thee, O Lord, there is mercy, and plenteous redemption*, Pſalm 130: 4. In the multitude therefore of thy mercies, Pſalm 5: vers 7. Pſalm 13: 7. and confidence in Chriſts merits. I intreat thy divine Majeſty, that thou wouldeſt not *enter into Iudgement with thy Servant*, Pſalm 143: 2. *neither be extreme, to marke what I have hitherto done amiſſe*: for if thou doeſt, there no *fleſh can be juſtified in thy ſight*; nor any living ſtand in thy preſence. But be thou mercifull unto me, and *waſh* away *all the uncleanneſſe of my ſin*, Ezek. 36: 25. 1 Joh. 1: 9. with the merits of that precious Blood, which Jeſus Chriſt hath ſhed for me. And ſeeing that he hath born the burthen of that curſe, which was due to my tranſgreſſions, Gal. 3: 13. O Lord, deliver me from my ſins, and from all thoſe Judgements, which hang over my head, as due unto me for them: And ſeparate them *as far from thy preſence, as the Eaſt is from the Weſt*, Pſalm 103: 12. bury them in the bloud riall of Chriſt; that they may never have power to riſe up againſt me to ſhame me in this life, or to condemne me in the World which is to come. And

Lord

I beſeech thee, O Lord, not onely to wash away my ſinnes, with the blood of thine Immaculate Lamb; but alſo to purge my heart by thy holy Spirit, from the droſſe of my naturall corruption: Col. 2: 12, 13. Ephe. 2: 5, 6. that I may feel thy Spirit, more and more killing my ſin, in the *power* and *practice* thereof, Ioh. 1: 29. Pſa. 51: 7, & 10. ſo that I may with more freedome of mind and liberty of will, ſerve thee the *everliving God in righteouſneſſe and holineſſe this day*, Gal. 4: 24, 25. Luk. 1: 74, 75. And give me grace, that by the direction and aſſiſtence of the ſame holy Spirit, I may perſevere, to be thy faithfull & unfained ſervant unto my lives end: that when this *mortall life* is ended, I may be made a partaker of immortality, and everlaſting happineſſe in thy heavenly Kingdome, Mat. 24: 13. In the mean time, O Lord, whileſt it is thy bleſſed will and pleaſure, that I may continue to ſpend and end that ſmall number and remnant of dayes, which thou haſt appointed for me to live in this valley of miſery: *Teach me ſo to number my dayes, that I may apply my heart unto wiſdome*, Pſa. 90: 12. and as thou doeſt adde dayes unto my life; ſo, good Lord, I beſeech thee, adde repentance and amendement to my dayes: that as I grow in yeers, ſo I may increaſe in Grace and favour with thee, and all thy people. And to this end, give unto me a ſupply of all thoſe graces, which thou knoweſt to be wanting in me, and neceſſary for me, with an encreaſe of all thoſe good gifts, wherewith thou haſt already endowed me; that ſo I may

be

be the better enabled to lead such a godly life, and honest conversation: as that thy name may thereby be glorified, others may take good example by me, and my soul may more cheerfully feed on the peace of a good conscience, and be more replenished with the joy of the *Holy Ghost*, Rom. 14: 17. And heer, O Lord, according to my bounden duty I give thee most humble & heartie thanks, for all those blessings, which of thy goodnesse thou hast bestowed upon me: And namely, for that thou hast of thy free love, according to thine eternall *purpose elected me, before the foundation of the World* was laid, unto salvation in Iesus Christ: Ephes. 1:4. Matth. 25. 24. for that thou hast created me after thine own *Image*: Gen. 9:6. and hast begun to restore that in me, which was lost in our first Parents: Ephes. 4, 24. Col. 3, 10. for that thou hast effectually called me by the working of thy *Spirit*, Rom. 8, 28. Matt. 22, 3. in the *preaching* of thy Gospel, Rom. 1, 16. Rom. 16, 23. 26. and the receiving of thy Sacraments, 1 Pet. 2 18, 19. to the knowledge of thy saving grace, and obedience of thy blessed wil: for that thou hast bought & *redeemed* me with the blood of thine *onely begotten Son*, Rev. 5. from the torments of Hell, and thrall of Satan: for that thou hast, by *Faith in Christ freely justified me*, Rom. 3, 28. who am *by nature the child of wrath*: Gal. 3. 10. Ephes. 2 1. 1 Cor. 6, 11. 1 Pet. 1. 2. 2 Pet. 3. 9. for that thou hast in good measure sanctified me by thy holy Spirit, and giveſt me so large a time to repent, together with the means of

Repen-

Repentance. I thank thee likewiſe, good Lord, for my *life, health, wealth, food, rayment, peace, proſperity and plenty*: and for that thou haſt preſerved me this night, from all perils and dangers of Body and Soul, and haſt brought me ſafe to the beginning of this day. And as thou haſt now wakened my bodie from ſleep: ſo I beſeech thee, waken Epheſ. 5 13. *my ſoul from ſin* and carnall ſecurity: and as thou haſt cauſed the light of the day to ſhine in my bodily eyes: ſo, good Lord, cauſe the light of thy Word and holy Spirit, to *illuminate my heart*: Luke 16. 7. Phil. 2 15. and give me grace, as one of thy *children of light*, to walk in all holy obedience before thy face this day: and that I may *endeavour to keep faith & a cleer conſcience towards thee, and towards all men*; Acts 24. 16. in all my thoughts, words, and dealings. And ſo, good Lord, bleſſe all my ſtudies and actions, which I ſhall take in hand this day, as that they may tend to thy glory, the good of others, and the comfort of mine own ſoul and conſcience in that day, when I ſhall make my finall accounts unto thee for them. 2 Cor. 5, 15. O my God, keep thy ſervant, that I do no evill unto any man this day: and let it be thy bleſſed will, not to ſuffer the Devill, nor his wicked angels, nor any of his evill members, or any malicious enemies, to have any power to do me any hurt or violence. Zach. 3. 2. But let the eye of thy holy providence watch over me, *for good, and not for evill*: Pſalm. 34. 7. and command thy *holy Angels to pitch their tents round about me*, Pſalm. 91. 11. Pſalm.

31. 5. for

31. 5. for my defence and saftie, in my g
out and comming in, as thou hast promised
should doe about them that fear thy name.
*into thy hands.* O *Father*, *I do here commend*
*soul*, Luke 63: 47. and body, my actions, and
that ever I have, to be guided, defended, and p
tected by thee: being assured, that whatsoev
thou takest into thy custody, cannot perish,
suffer any hurt or harm. And if I at any time
day, shall through frailty, forget thee; yet Lo
I beseech thee, do thou *in mercy remember*
Nehe 13. 31. And I pray not unto thee, O F
ther, for my self alone, but I beseech thee also
mercifull unto thy whole Church and cho
people, whersoever they live upon the face of
earth. Defend them from the rage and tyra
of the Devill, the World, and Antichrist. Gi
thy Gospell a free and a joyfull passage thorow
*World*, for the conversion of those, who belo
to thine election and Kingdome.

Blesse the Churches and Kingdoms (whe
we live) with the continuance of *Peace*, *Iusti*
and *true* Religion, Psal. 51: 18. 19. Def
the Kings and Queens Majesties from
their enemies, and grant them a long life,
health, and all happinesse to raign over us. P
72. 15. 1. Tim. 2. 2. Hest. 6 10. Blesse the Pri
Charles, the Prince Palatine of Rhene, and
gracious Lady Elizabeth, their mother; Encre
in them all Heroical gifts, and Spiritual grac
which may make them fit for those places,
which thou hast ordained them. 1 Tim. 2.

ſtal the *Nobilitie*, *Paſtors*, *Miniſters*, & *Magiſtrates* of this Church & Commonwealth, to govern the Common wealth in true Religion, Juſtice, Obedience, & tranquillity. Be merciful unto all the Brethren which fear thee, and call upon thy name. And comfort as many among them as are ſick and comfortleſſe in body, or in minde: Iam. 5: 15. eſpecially, be favourable to all ſuch as ſuffer any trouble or perſecution for the teſtimonie of thy truth, and holy *Goſpell*: And give them a gracious deliverance out of all their troubles, which way it shall ſeem beſt to thy *wiſedome*: Heb. 1. 13. 1 Cor. 10. 13 2 Tim. 2. 9. 2 Cor. 1. 6. &c. for the glory of thy Name, the further enlarging of the Truth, and the more ample increaſe of their own comfort and conſolation. Haſten thy comming, O bleſſed Saviour, and end theſe ſinfull daies. And give me grace, that like a *wiſe Virgin*, Mat. 25, 12. &c. I may be prepared with Oyle in my Lamp, to meet thee, the ſweet *Bridegroome* of my Soul, at thy comming: whether it be at the day of death, or of Judgment: And then, Lord Jeſus, come when thou wilt: *even Lord Ieſus come quickely*. Rev. 22, 20. Theſe, and all other Graces, which thou knoweſt needfull and neceſſary for me, this day and evermore, I humbly beg and crave at thy hands, O Father; giving thee thy glorie, in that form of Praier which Chriſt himſelf hath taught me to ſay unto thee.

*Our Father which art in Heaven, Hallowed be thy Name, &c.*

*Meditations to ſtir us up to Morning Prayer.*

IF, when thou art about to pray, Satan ſhall ſuggeſt that thy prayers are too long, and that therefore it were better either to omit prayers, or elſe to cut them ſhorter: meditate, that Prayer is the *ſpirituall ſacrifice, wherewith God is well pleaſed*: Heb. 13:15, 16. And therefore it is ſo diſpleaſing to the Devill, and ſo irkſome to thy fleſh. Bend therefore thy Affections (wil they, nil they,) to ſo holy an exerciſe: aſſuring thy ſelf, that it doth by ſo much the more pleaſe God, by how much the more it is unpleaſing to thy fleſh.

2. Forget not how the holy Ghoſt puts it down as a ſpeciall note of reprobates: *They call not upon the Lord* Pſalm. 14: 4. *They call not upon GOD.* Pſ. 53: 4. And when Eliphaz ſuppoſed that Iob had caſt off the fear of God, & that God had caſt Iob out of his favour; he charged him that he *reſtrained prayer before God*: Iob 15: 15. making that a ſure note of the one, and ſufficient cauſe of the other. On the other ſide, that God hath promiſed that *Whoſoever ſhall call on his name, ſhall be ſaved*: Rom. 10: 13. It is certain, that he who maketh no conſcience of the dutie of prayer, hath no grace of the holy Spirit in him. For the Spirit of *grace* and of *prayer* Zach. 12: 10. are one: and therefore grace and prayer go together. But he that can from a penitent heart (morning and evening) pray unto God: it is ſure that he hath his meaſure of grace in this world: & he ſhall

shal have his portion of glory in the life which is to come.

3. Remember, that as loathing of meat, and painfulnesse of speaking, are two symptoms of a sick bodie: so irksomenesse of praying, when thou talkest with God, and carelesnesse in hearing, when God by his Word speaks unto thee, are two sure signes of a sick soul.

4. Call to minde the zealous devotion of the Christians in the Primitive Church: who spent many whole nights and vigils in watching and praying for the forgivenes of their sins, and that they might be found readie at the comming of Christ. And how that David was not content to pray at Morning, at Evening, and at Noon: but he would also *rise up at Mid night, to pray unto God*, Psalm 55: 16, 17. Psalm. 119:62. And if Christ did chide his Disciples, Matth. 26: 40. because they would not watch with him one hour in praying, what chiding doest thou deserve, who thinkest it too long to continue in Prayer but one quarter of an hour? If thou hast spent divers houres in seeing a vain Mask, or a Play, yea, whole dayes and nights in carding and dicing, to please thy flesh; be ashamed to think a Prayer of a quarter of an hour long, to be too long an exercise for the Service of God.

5. Consider, that if the Papists in their blind superstition, do in an unknown, and therefore *undefying* tongue, 1 Cor. 14:15. and 16, 20, 27. (fit onely for the children of *mysticall Babylon* Gen. 11: 7, 9. Rev. 17: 5.) mutter over upon their

(a) *Beades*, every morning and evening, so many scores of Ave-Maries, Pater-nosters, and Idolatrous Prayers: how shall they, in their superstitious devotion, rise up in Iudgement against thee, professing thy self to be a true Worshiper of Christ? If that thou thinkest these Prayers to be too long a task, being shorter for quantitie then theirs, but far more profitable for qualitie, tending onely to Gods glory, and thy good; and so compiled of Scripture phrase, as that thou maist speak to God as well in his own holy Words, as in thine own native language. Be ashamed that Papists in their superstitious worshiping of creatures, should shew themselves more devout, than thou in the sincere worshiping of the true and *onely God*, Iohn. 17: 3. And indeed, a prayer in private devotion, should be one (b) *continued speech*, rather than many broken fragments.

6. Lastly, when such thoughts come into thy Head, either to keep thee from Prayer, or to distract thee in praying: remember that those are the *Fowls* which the *evill One* sends to devoure the good seed, Matth. 13: 4, 19. and the carkasses of thy spirituall Sacrifices: but endeavour, with *Abraham to drive them away*, Gen. 15: 11. Yet notwithstanding, if thou perceivest at some times, that thy spirits are dull, and thy mind not apt for Prayer

[a] *A superstition. Qui sibi infertis numerant sua murmura baccis. Mant. Alphons Lib. 4.* (b) *Vox continuata, non concisa, ut battalogia vitetur, Perkin De um. ration. cap. 10.*

Prayer, and holy devotion: ſtrive not too much for that time; but humbling thy ſelf at the ſenſe of thy infirmitie and dulneſſe, knowing that God accepteth the willing mind [though it be oppreſſed with the *heavineſſe of the fleſh*, Matth. 26: 41. 2 Cor. 8: 12.] endeavour the next time to recompence this dulneſſe, by redoubling thy zeal, and for the time preſent, commend thy ſoul to God, in this or the like ſhort Prayer.

*Another ſhort Morning Prayer.*

O Moſt gracious God, and merciful Father, I thine unworthy Servant, do here acknowledge, that as I have been born in ſin, ſo I have lived in iniquity, and broken every one of thy Commandements, in thought, word, and deed; following the deſires of mine own will, and luſts of my fleſh, not caring to be governed by thy Holy Word & Spirit; and therefore I have juſtly deſerved all ſhame and miſerie in this life, and everlaſting condemnation in Hell fire, if thou ſhouldeſt but deal with me, according to thy Juſtice, and my deſert. Wherefore, O Heavenly Father, I beſeech thee, (for thy Son Jeſus Chriſt his ſake, and for the merits of that bitter death and bloody paſſion, which I beleeve that he hath ſuffered for me) that thou wouldeſt pardon and forgive unto me all my ſins, and deliver me from the ſhame and vengeance, which is due unto me for them. And ſend thy Holy Spirit into my heart, which may aſſure me, that thou art my Father, and that I am thy child, and that thou loveſt me

with an unchangeable love; and let the same thy good Spirit lead me in thy truth, and crucifie in me more and more, all worldly and carnall lusts, that my sin may more and more dye in me: and that I may serve thee in unfained righteousnesse and holinesse this day, and all the dayes of my life: that when this mortall life is ended, I may [through thy mercy in Christ] be made a partaker of everlasting glory in thy heavenly Kingdome. And here, O Lord, from the bottom of my heart, I thank thee for all thy blessings which thou hast bestowed upon my soul and body, for electing me in thy love, redeeming me by thy Son, sanctifying me by thy Spirit, and preserving me from my youth up, untill this present day and hour, by thy most gracious providence.

I thank thee most especially, for that thou hast defended me this Night, from all perils and dangers, and hast brought me safe to the beginning of this day. And now [good Lord] I beseech thee, keep me this day from all evill, that may hurt me, and from falling to any grosse sin that should offend thee: Set thy fear before mine eyes, and let thy Spirit so rule my heart, that all that I shall think, do, or speak this day, may tend to thy glory, the good of others, and the peace of mine own Conscience. And to this end, I commend my self, and all my wayes and actions, together with all that do belong unto me, unto thy gracious direction and protection; praying thee to keep both them and me from all evill, and to give a blessing to all our honest labours and endeavours.

yours. Defend thy whole Church from the tyrannie of the world, and of Antichrist: Preserve our gracious King from all conspiracies and treasons: grant him a long & prosperous Raign over us. Blesse our gracious Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely issue: endew them with thy grace, and defend them from all evill. Blesse all our Ministers and Magistrates with those graces and gifts, which thou knowest necessary for their places. Be favourable to all that fear thee, and tremble at thy judgements: comfort all those that are sick and comfortlesse. Lord keep me in a continuall readinesse, by Faith and Repentance, for my last end: that whether I live or die, I may be found thine own, to thine eternall glory, and mine everlasting salvation, through Iesus Christ my onely Saviour. In whose blessed name I beg these mercies at thy hands, and give unto thee thy praise, and glory, in that Prayer, which he hath sanctified with his own lips, saying, *Our Father which art in Heaven*, &c.

## *Further meditations, to stir us up to Prayer in the Morning.*

THink not any busines, or hast (though never so great) a sufficient excuse to omit Prayer in the Morning, but meditate.

1. That the greater thy business is, by so much the more need thou hast to pray for Gods good speed and blessing thereon: seeing it is certain,

that nothing can prosper without his blessing. (a)

2. That many a man, when he thought himself surest, hath been soonest crossed; so mayst thou.

3. That many a man hath gone out of his door, and never came in again. Many a man who rose well and lively in the morning, hath been seen dead man ere night. So may it befall thee. And if thou be so carefull [before thou goest abroad] to drink, to fence thy body from ill aires: how much more carefull shouldest thou be to pray, to preserve thy soul from evill temptations? (b)

4. That the time, spent in prayer, never hindreth, but furthereth and prospereth a mans journey and businesse.

5. That in going abroad into the World, thou goest into a Forrest, full of unknown dangers: where thou shalt meet many bryers to tear thy good name; many snares to trap thy life; and many Hunters to devoure thy soul. It is a field of pleasant grasse, but full of poysonous Serpents. Adventure not therefore to go naked among these bryers, till thou hast prayed Christ to cloath thee with his righteousnesse: nor to passe thorow these snares and ambushments, till thou hast prayed for Gods providence to be thy guide; nor to walk bare-foot thorow this snakie field; till, having *thy feet shod with the preparation of the Gospel of Peace*, thou hast prayed to have still the brazen Serpent in the eyes of thy faith: that so if thou come-

[a] *Quem dies vidit veniens superbum, Hunc dies vidit fugiens jacentem*, Senec. [b] *Nescis quid vesper serus vehat*, Varro.

meſt not home holyer, thou maiſt be ſure not to return worſer, then when thou wenteſt out of door.

Therefore, though thy haſt be never ſo much, or thy buſineſſe never ſo great; yet go not about it, nor out of thy doors, till thou haſt at leaſt uſed this or the like short prayer.

## *A brief Prayer for the Morning.*

O Mercifull Father, for Jeſus Chriſt his ſake, I beſeech thee, forgive me all my known & ſecret ſins, which in thought, word, or deed, I have committed againſt thy Divine Majeſtie: And deliver me from all thoſe Iudgements, which are due unto me for them; and ſanctifie my heart with thy Holy Spirit, that I may henceforth lead a more godly and religious life. And here (O Lord) I praiſe thy holy Name, for that thou haſt refreshed me this night with moderate ſleep and reſt. I beſeech the likewiſe, defend me this day from all perils and dangers of bodie and ſoul. And to this end, I commend my ſelf, and all my actions, unto thy bleſſed protection and government: beſeeching thee, that whether I live or die, I may live and die to thy glory, and the ſalvation of my poor ſoul, which thou haſt bought with thy precious blood. Bleſſe me therefore, O Lord, in my going out, and comming in; and grant that whatſoever I ſhall think, ſpeak, or take in hand this day, may tend to the glory of thy name, the good of others, and the comfort of mine own

conſcience, when I ſhall come and appear before thee to give up my Accounts. Grant this, O heavenly Father, for Jeſus Chriſt thy Sons ſake: in whoſe bleſſed Name I give thee thy glory, and beg at thy hands all other graces, which thou ſeeſt to be needfull for me this day, and ever, in that prayer which Chriſt himſelf hath taught me, ſaying:

*Our Father which art in heaven*, &c.

*Meditations, directing a Chriſtian, how he may walk, all the day with God, like Enoch.*

HAving thus begun, keep all the day after, as diligent a watch as thou canſt, over all thy thoughts, words, and actions, which thou mayeſt eaſily do, by craving the aſſiſtance of Gods holy Spirit, and obſerving theſe few rules.

*Firſt for thy thoughts.*

I BE careſull to ſuppreſſe every ſin in the *firſt motion*, Eph. 4: 13. Matth. 5: 18, 19. Dash *Babylons* children (whileſt they are young) againſt the ſtones, Pſal. 137: 9. Tread (betimes) the *Kockatrice egge*, Iſai. 59: 3. leſt it break out into a Serpent. Let ſin be to thy heart a ſtranger, not a home-dweller. Take heed of falling oft into the ſame ſin, 1 Sam. 14: 4. leſt the cuſtome of ſinning (*d*) take away the conſcience of ſin, and then ſhalt thou

[*d*] *Qui conſcientiæ eorum abjiciunt, nec homines reverentur, nec Deum.*

thou wax so impudently wicked, that thou wilt neither fear God, nor reverence Man.

2. Suffer not thy mind to feed it self upon any imagination, which is either *impossible* for thee to do, or *unprofitable*, if it be done, Prov. 6: 14. Zach. 8: 17. but rather think of the worlds *vanity*, to contemn it; of death, to expect it; of judgement, to avoid it; of hell, to escape it; and of Heaven, to desire it.

3. Desire not to fulfill thy mind in all things: but learn to deny thy self those desires (though never so pleasing to thy nature) which being attained, will draw either scandall on thy religion, or hatred on thy person. Consider in every thing the end, before thou attempt the action.

4. Labour dayly more and more to see thine own misery, through unbelief, self-love, and willfull breaches of Gods Law: and the necessity of Gods mercy, through the merits of Christs passion, to be such: that if thou wert demanded, What is the vilest Creature upon earth, thy conscience may answer; Mine own self, by reason of my great sins: And that, if on the other side thou wert asked, What thou esteemest to be the most precious thing in the world? thy heart might answer, One drop of Christ blood, to wash away my sins. And as thou tenderest the salvation of thy soul, live not in any willfull filthinesse. For true faith, and the purpose of sinning, can never stand together.

5. Approve thy self to be a true servant of Christ, not only in thy generall calling, as in th

the frequent use of the Word, and Sacraments: but also in thy particular, in making conscience to eschew every known sin, and to obey God in every one of his Commandements: like Josias, 1 Kin. 22: 25. who *turned to God with all his heart, according to all the Law of Moses: And Zachary and Elizabeth*, Luke 1: 16. *who walked in all the Commandements of God without reproof*. But if at any time, through frailtie, thou slippest into any sin, lye not in it, but speedily rise out of it by unfained repentance; praying for pardon, till thy conscience be pacified, thy hatred of sin increased, and thy proof of amendment confirmed.

6. Beware of affecting popularity by adulation: the end never proves good. And though attained by due desert; yet manage it wisely, lest it prove more dangerous then contempt. For, States desire but to keep down whom they contemn for their unworthinesse: but to cut off, whom they envy for their greatnesse. He therefore is truly prudent, who (considering the premises) neither affecteth nor neglecteth popularitie. But in any wise, take heed of harbouring (*a*) a discontented mind, for it may work thee more wo than thou art aware of. It is a speciall mercy, in the multitude of so many blessings, as thou doest enjoy, to have some crosses. God gives thee many blessings, lest though want (being his child) thou shouldest despair: & he sends thee some crosses, lest by too much prosperitie (playing the fool) thou shouldst pre-

(*a*) *Socrates in forum egressus, Quam multis ego (inquit) non egeo! Non est ergo pauper qui caret, sed qui eget.*

presume. Many who have mounted to great dignities, would have contented themselves with (a) meaner, had they known their (b) great dangers: And therefore Competencie rather than Eminencie. And in all thy wil, have ever an eye to Gods will, lest thy self-action turns to thine own distruction. Happy the man, who in his short life is least known of the world, so that he doth truly know God, and himself! Whatsoever crosse therefore thou hast to discontent thee, remember, that it is lesse than thy sins have deserved. Count therefore Christ thy chiefest joy, and sin thy greatest grief: estimate no want, to the want of Grace; nor any losse, to the losse of Gods favour: and then the discontentment for outward means, shall the lesse perplex thine inward mind. And as oft as Satan shall offer any motion of discontentment to thy mind, remember Saint Pauls admonition: 1 Tim. 6: 7, 8. 9. *We brought nothing into this World, and it is certain, that we can carry nothing out.* And having food and rayment, let us be therewith content: but they that will be rich, fall into tentation, & a snare, and into many foolish & hurtful lusts, which drown men in destruction, and perdition. Pray therefore with wise Agur, (c) *O Lord, give me neither poverty nor riches, feed me with food convenient for me; lest*

(a) *Dimidium plus toto, Hesiod.* (b) *Feriunt summos fulmina montes Horat. Tangunt magnos tristia fata deos. Ovid. Qui notus nimis omnibus, ignotus moritur sibi Sen. Insana damnandi sunt, qui tam multa tam anxie conquirunt, quum sit tam paucis opus, Vives* (c) *Vivitur exiguo melius Juvenal.*

*leſt I be too full, and deny thee, and ſay, Who is the Lord? or leſt I be poor, and ſteal, and take the Name of my God in vain.* Prov. 30: 8, 9.

7. Beſtow no more thoughts upon Worldly things, than thou needs muſt; for the diſcharge of thy place and the maintenance of thine eſtate: but ſtill let thy care be greater for *Heavenly* than earthly things: 1 Ti. 6: 8, 9. Geneſ. 18: 10. Col. 3: 1, 2. Phil. 3: 20. and be more grieved for a *diſhonour done to God*, Iosh. 7: 9. Pſ. 139. 21, &c. than for an injury offered to thy ſelf: but if any private injurie be offered unto thee, bear it as a Chriſtian, with patience. Never was an innocent man wronged, but if patiently he bare his croſſe, he (*a*) *overcame* in the end. But thy good name in the mean while is wounded: bear that alſo with patience: For he that at the laſt day will give thy body a reſurrection, will as ſure in his good time, grant a reſurrection to thy good name. If impatiently thou fretteſt and vexeſt at thy wrongs, the hurt which thou doeſt thy ſelf, is more than that which thine enemie can do unto thee. Neither canſt thou more rejoyce him, than to hear, that it thorowly vexeth thee. But if thou canſt ſhew Patience on earth, God will ſhew himſelf juſt from Heaven: Pray for him; for if thou be a good man thy ſelf, thou canſt not but rejoice, if thou ſhouldeſt ſee thy worſt enemie to become

(*a*) *Nobile vincendi genus eſt patientia: vincit qui patitur. Vis vincere, diſce pati. Optima injuriæ ultio, eſt oblivio; efficit enim ut animum curet, nec magis lædit, quam ſi facta non eſſet.*

become a good man too. But if he ſtill continueth in his malice, & increaſeth in his miſchief, give thou thy ſelf unto Prayer, committing thy ſelf, and commending thy cauſe unto the Righteous Judge of Heaven and Earth, ſaying with Ieremie; Ier. 11: 20. *Lord of Hoſts, that judgeſt righteouſly, and trieſt the reines and the heart: vengeance is thine, and unto thee have I opened my cauſe.* In the mean while, waite (with David) on the Lord: *Be of good courage, and he ſhall comfort thine heart.*

8. The more others commend thee for an excellent act, be thou the more humble in thine own thoughts: affect not the vain praiſes of men. The bleſſed Virgin was troubled when she was truly praiſed of an Angell. They ſhall be praiſed of Angels in Heaven, who have eſchewed the praiſe of men on earth. Neither needeſt thou praiſe thy ſelf: deal but uprightly, others will do that for thee. Pſalm. 69: 18. Be not thou curious to know other mens doings, but rather be carefull that no man know any ill dealings by thee (a)

9. Eſteem no ſin little; for the Curſe of God is due to the leaſt, and the leaſt would have damned thee, had not the Son of God died for thee. Bewail therefore the miſery of thine own eſtate: and as occaſion is miniſtred, mourn for the iniquity of the time, Ezec. 9: 4. Pſa. 69: 9, 10. Marke 3: 5. pray to God to amend it, and be not thou one of them that make it worſe.

10. Laſtly, think often of the ſhortneſſe of thy life,

(a) *Ne verbis quid ſcis oſtentes, ſed rebus te oſtende ſcire.*

life, Psa. 90:9, 19, 15. and certainty of death; and wish rather a good life, than a long. For a one day of mans life is to be preferred before the longest age of a Stag, or Raven: so one day spent religiously, is to be higher valued, then a mans whole life, that is consumed in prophaneness. (a)

Cast over therefore once every day the number of thy dayes, by substracting those that are past, (as being vanished like yester-nights dream) contracting them that are to come, (sith the one half must be slept out, the rest made uncomfortable by the troubles of the world, thine own sicknesse, and the death of friends) counting only the present day thine, which spend, as if thou were to spend no more. (b)

*Secondly, for thy words.*

REmember, that thou must answer for every *idle word*: Matth. 12:13. that in multiloquie the wisest man shall over-shoot himself. Prov. 17, and 10, 19. Avoid therefore all tedious and idle talk, (c) whereof seldome ariseth comfort, many times repentance: especially beware of rash answers, when the tongue out runs the mind. The word was thine whileft thou kept it in: it is another

(a) *Heu fugiunt frano non remorante dies.* (b) *Non quamdiu, sed quam bene. Fuit, non vixit, Sen. Non refert quanta sit vitæ diuturnitas, sed qualis sit administratio. Tota vita dies unus, ut mirum sit homines non exaturi iisdem toties redeuntibus. Non potest præsentem diem recte vivere is, qui se non eam, quasi ultimam, victurum esse cogitat.* (c) *Dixisse sepe pœnituit, tacuisse vero nunquam.*

(d) another as soon as it is out. O the shame, when a mans own tongue shall be produced as witnesse, to the confusion of his own face!

Let then thy words be few, but advised, fore-think whether that which thou art to speak, be fit to be spoken: affirm no more, than what thou knowest to be true; and be rather silent, than speak to an ill, or to no purpose, Jam. 1: 19.

2. Let thy heart and tongue ever go together in honesty & truth: hate dissembling and lying in another, detest it in thy self, or God will detest thee for it: *For he hateth a lyer*, 1. Pet. 2: 1. Psal. 3. 2. and his father the Devill alike. And if once (e) thou be discovered to make no conscience of lying, no man will beleeve thee when thou speakest a truth; but if thou lovest truth, more credit will be given to thy word, than to a lyers oath. Great is the possession which Satan hath in those, who are so accustomed to lying, that they will lye, though they get nothing by it themselves, nor are not compelled unto it by others. Let not thine anger remain, when thou seest the cause removed: & ever distinguish twixt him that offendeth of *infirmity*, Prov. 6: 30. Acts 3: 17. 1 Tim. 1: 13. or against his will, and him who offendeth *maliciously* Psal. 59: 5. Psalm. 10: 1. 7. and of set purpose: let the one have pitty, the other justice.

3. Keep

(d) *Nescit vox missa reverti. Quam periculosum illud. Lingua quo vadit? Nescit pœnitenda loqui, qui proferenda prius suo tradidit ex animo. Cass I. 10 Ep 4. Iam. 1: 19.* [b] *Consultius est tacere quam inepte loqui.* [c] *Si mendacem te norint, nemo tibi credet, etiamsi affirmes verissima, Arist. Odi tanquam amaturus.*

3. Keep thy speech as clean from all obscenity as thou wouldest thy meat from poyson: and let thy talk be *gracious*, Ephe. 4: 29 Psa. 12: Prov. 13: 47. that he that hears thee, may grow better by thee: and be ever more earnest when thou (a) speakest of *Religion*, than when thou talkest of worldly matters.

If thou perceivest that thou hast erred, persevere not in thine errour: rejoyce to find the truth, and magnifie it. Study therefore three things especially: to understand well, to say well, and to do well.

And when thou meetest with Gods children, be sure, to make some holy advantage by them: learn of them all the good that thou canst, and communicate with them all the good things that thou knowest. (b) The more good thou teachest others, the more will God still *minister* unto thee. Mark 4: 24, 25. 2 Kin. 4: 2. For as the *gifts of men*, by much using, do perish & decrease: so the gifts of God, by much using, do the more grow and encrease; like the *widows* pitcher of oyl, which the more she powred to fill other vessels, the more it was still replenished in it self.

4. Beware that you beleeve not all that is told you, and that you tell not all that you *hear*: Eccl. 3: 7. Luke 12. for if you do, you shall not long enjoy true friends, nor ever want great trouble. Therefore in accusations, be first assured of the truth, then censure. And as thou tendrest thy repu-

(a) *Praestat alios reddere pios.* Ps 139. 21. *Psalm.* 69. 9.

(b) *Si verum audias, silentio protinus reverere, illique tanquam divina rei assurgito.*

reputation of an honeſt heart, never let malice or hatred make thee (*a*) to *reveal*, that which love & friendship bound thee a long time to conceal. But for fear of ſuch afterclaps, obſerve two things.

Fuſt, though thou haſt many acquaintance; yet make not any thy familiar friend, but he that *truly* (*b*) *fears God*; Such an one thou never needeſt to fear: For though you ſhould in ſome particulars fall out, yet Chriſtian love, the maine ground of your friendship, will never fall away, & the fear of God will never ſuffer him to do thee any villany.

Secondly, do (*c*) nothing in the ſight of a civill friend, for which thou canſt not be ſafe, unleſſe it be concealed: nor any thing, for which (if juſt cauſe be offered) thou needeſt fear him, if he proves thine unjuſt enemy. If thou haſt done any thing amiſe, ask God forgiveneſſe, and perſwade thy ſelf, rather than thy friend, to keep thine own counſell. For be aſſured, that what friendship ſoever is grounded upon any other cauſe than true Religion; if ever that cauſe fail, the friendship falleth off: And the rather, becauſe that as God breeds among men, Truth, Peace, and Amity, that we ſhould live to do one another good: ſo the Devill daily ſoweth falſhood. Ephe. 5: 4. Pſal.

(*a*) *Arcanum tibi creditum fidelius cuſtodi, quam depoſitam pecuniam.* (*b*) *Vera amicitia tantummodo eſt inter bonos. Mali nec inter ſe amici ſunt, nec cum bonis.* [*c*] *Civilem amicum ſic habeas, ut putes poſſe inimicum fieri* [*d*] *Quid taceri vis, prius ipſe taceas. Bellum non eſt hominum, ſed (quod verbum ſonat) belluarum, & cum vitiis, non hominibus gerendum.*

5: 4. Pſal. 15: 3. *diſcord*, and enmity, to cauſe (if he can) the deareſt friends to devour one another.

5. [*a*] Make not a jeſt of another mans infirmity, remember thine own. Abhor the frothy wit of a filthy nature, whoſe brains having once conceived an old ſcoff, his mind travels [as a woman with child] till he be delivered of it. Yea he had rather loſe his beſt friend, than his worſt jeſt. But if thou be diſpoſed to be merry, have a ſpecial care to three things:

Firſt, that thy mirth be not againſt Religion.

Secondly, that it be not againſt Charity, Phil. 4: 4.

Thirdly, that it be not againſt Chaſtity: and then be as merry as thou canſt, onely in the Lord.

6. Rejoice not at the fall of thine Enemy, Pro. 24: 17. for thou knoweſt not what ſhall be the manner of thine own end, But be more [*b*] glad to ſee the worſt mans amendment, than his puniſhment. Hate no man, for fear leſt Chriſt loves him who will not take it well, that thou ſhouldeſt hate whom he loveth. Chriſt loved thee, when thou waſt his Enemy: by the merits therefore of his blood, he requireth thee, for his ſake to love thine Enemy. Deny him, being a Chriſtian, if thou dareſt. He asketh but forgiveneſſe for forgiveneſs:

The

(*a*) *Irridere pium, nefas, impium immane: hominem, inhumanum. Nemo videtur ſibi tam vilis, ut irrideri mereatur.*
(*b*) *Valentianus Imp. Cum ſupplicio mortis quis afficiendus eſſet, ajebat ſe malle ad vitam revocare: Crudelis animi eſt de malis gaudere, & non miſereri Communem naturam*

The forgiveneſſe of an hundred pence, for the forgiveneſſe of ten thouſand Talents: The threeſcore hundred thouſand crowns, for ten crowns. Petty forgivenes of Man, for the infinite forgiveneſſe of Almighty God. Though thou thinkeſt thine enemy unworthy to be forgiven: yet Chriſt is worthy to be obeyed. Rom. 5:8, 10. Ephe. 2, 4. Matt. 28:24.

7. When the glory of God, or good of thy neighbour doth require it: ſpeak the truth, and fear not the face of Man. The frown of the Prince may ſometimes be the favour of God. Neither ſhall flattery ſtill hold in credit, nor truth alway continue in diſgrace. (a)

8. Ever think him a true friend, who tells thee ſecretly and plainly of thy faults. He that ſeeth thee offend, and tells thee not of thy fault; either flatters thee for favour, or dares not diſpleaſe thee for fear. Miſerable is his caſe, who when he needs, hath none to admonish him. Reprehenſion, be it juſt, be it unjuſt; come it from the mouth of a friend, or of a foe, it never doth a wiſe man harm. (b) For if it be true, thou haſt a warning to amend: if it be falſe, thou haſt a caveat what to avoid. So every way it makes a wiſe man better, or warryer. But if thou canſt not endure to be reprehended, do thou nothing worthy of reprehenſion.

9. Speak not of God, but with fear and reverence, Deut. 28: 58. Rom. 9: 5. Eccleſ. 5: 15. Pſalm.

(a) *Nec mendacii utilitas eſt diuturna, nec veritatis damnum diu nocet.* [b] *Reprehenſio ſemper vel meliores vel cautiores nos reddit. Si reprehendi fers aegre, reprehendenda ne feceris. Levit.* 19: 22.

Psalm. 19: 22. and as in his sight and hearing. For seeing we are not worthy to use his holy Name in our mouths: much lesse ought we to abuse it vainly in our talk. But ordinarily to use it in vain, rash, or false oathes, is an undoubted signe of a soul, that never truly feared God. (c) Pray therefore with David, when thou art to spreak in any matter that may move passion: *Set a watch, O Lord, before my mouth, and keep the door of my lips.* Psal. 141: 3.

10. Lastly, in praising, be discreet, 1 Pet. 5: 12. in saluting, courteous Rom. 12: 10. (d) in *admonishing*, friendly; 1 Thes. 5: 26, 14, in *forgiving* mercifull, 1 Thes. 3. Levit. 19: 17. in *promising*, faithfull and bountifull, Psalm. 15: 4. Ezech. 12: 15. in *recompensing* good service, Deut. 15: 13: 14. making not the rewards of vertue, gifts of favour.

## *Thirdly, for the Actions.*

1. DO no evill, though thou mightest: for God will not suffer the least sin (without bitter repentance) to escape unpunished. Leave not undone any good that thou canst. But do nothing without a calling, nor any thing in thy calling, till thou hast first taken counsel at God's Word, of the lawfulnesse thereof, and prayed for his

(c) *Qui facile in seriis jurat, in jocis jurabit, qui in jocis & in mendacio. Vives.* (d) *affabilitas & comitas sunt [illegible] impendii, amicitias tamen magnas conglutinant cubitas, dissolvunt praetermissa.*

his blessing upon thy endeavour; and then do it in the name of God, with cheerfulnesse of heart, committing the successe unto him, in whose power it is, to blesse with his grace whatsoever businesse is intended to his glory. *Pl.* 119: 101. 1 Cor. 7: 2, 1 Sam. 30: 8.

2. When thou art tempted to do any evill work, 1 Cor. 7: 5. remember that Satan is where his businesse is. (a) Let not the child of God be the instrument of so base a slave: hate the work, if thou abhorrest the author. Ask thy conscience these two questions: *Would I have another to do this unto me*, Matth. 7: 12. *What shall I answer Christ in the day of my accounts, if contrary to my knowledge and conscience, I shall do this wickednesse, and sin against him?* Luke. 16: 2. 2 Cor. 6: 2, & 5, 10. And remember with Ioseph, that though no man seeth, yet God seeth all. Fly therefore (with Joseph, Gen. 32: 9, 11, &c.) from all sins as well those which are secret in the sight of GOD, as those that are manifest in the eyes of men; For God, as he is just, without speedy repentance, will bring thy secreet sins, as he did Davids, *to the open light, before all Israel, and before the Sun*, 1 Sam. 12: 12. Be therefore as much afraid of secret sins, as of open shame. Luke 17: 1, and 12: 2. And so avoid all in *generall*, as that thou doest not allow to thy self any one *particular*, or darling sinne, which the *corruption* of thy nature could best agree withall: for the crafty Devill can hold a mans soul as fast by one, as by many sins;

(a) *Imminet semper occasioni suæ diabolus, Greg.*

sins; and faster by that one which doth please thee, than by all those which begin to be abominable unto thee. And as thou desirest to avoid sin, so be careful to shun the occasion. Prov. 5: 8. & 6, 7. (a)

3. In effecting good actions which are within the compasse of thy calling, distrust not Gods providence, though thou see the means either wanting or weak. Eccl. 3: jud. 7, 27. And if means do offer themselves, be sure that they be lawfull: and having gotten lawfull means, take heed that thou rely not more upon them, than upon God himself. Labour in a lawfull calling, is Gods ordinary means, by which he blesseth his children with outward things. Pray therefore for Gods blessing upon his own means. In earthly businesse, bear an heavenly mind: do thou thy best endeavour, and commit the whole successe to the *fore-ordaining Wisedome* of Almighty God. Matth. 16: 26. Never think to thrive by those means which God hath accursed. That will not in the end prove gain, which is gotten with the losse of thy soul. In all therefore, both actions and means, endeavour with Paul Acts. 24: 10. to have *alway a cleer conscience towards God, and towards men.* (b)

*Look to your selves, what conscience ye have.*

*For conscience shall damne, and conscience shall save.*

4. Love

(a) *Omnis peccandi occasio vitanda est, nam qui amat periculum, peribit in illo.* (b) *Hic murus aheneus, esto, nil conscire sibi, nulla pallescere culpa Hor.*

4. Love all good things for Gods sake: but God for his own sake. Psalm. 118. 6, 7. Whilest thou holdest God thy friend, thou needst not fear who is thine Enemy: Rom. 8: 31. for either God wil make thine Enemy to become thy Friend, or will bridle him that he cannot hurt thee. No man is overthrown by his Enemie, unlesse that first his sin hath prevailed over him, and God hath left him to himself. He that would therefore be safe from the fear of his enemies, and live still in the favour of his God, let him redeem the folly of the time past, with serious repentance, look to the time present with Religious diligence, and take heed to the time to come with carefull providence. Prov. 16:7. Gen. 32:4. &c. & 31, 7, 29, 42. Exod. 31: 25. Num. 14: 42, 43. &c. Psalm. 27: 11, 12, 13.

5. Give every man the honour due to his place, but honour a man more for his goodnes, than for his greatnes. And of whomsoever thou hast received a benefit, unto him (as God shall enable thee) remember to be thankfull. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every blessing received from God, as a pledge of his eternall love, and a spur to a godly life.

6. Be not proud for any externall wordly goods, nor for any internall spiritual gifts. Not for externall goods, because that as they came lately, so they will shortly be gone again: their losse therefore is the lesse to be grieved at. Not for any internall gifts: for as God gave them, so will he likewise

wise take them away, if (forgetting the Giver) thou shalt abuse his gifts, to puff up thine heart with a pride of thine own worth, and contemne others, for whose good Almighty God bestowed those gifts upon thee. (a) Hast thou any one vertue that moves thee to be self-conceited: thou hast twenty vices that may better vilifie thee in thine own eyes.

Be the same in the sight of God, who beholds thy heart, that thou seemest to be in the eyes of men, that see thy face. Content not thy self with an outward good name, when thy Conscience shall inwardly tell thee, it is undeserved, and therefore none of thine. A Deserved good name for any thing, but for godlinesse, lasts little, and is lesse worth. In all the holy Scriptures, I never read of an Hypocrites repentance: and no wonder, for whereas after sin, conversion is left as a means to cure all other sinners; what means remains to recover him, who hath converted conversion it self into sin? Wo therefore unto the Soul that is not, and yet still seemeth religious.

7. Mark the fearfull ends of notorious evill men, to abhor their wicked actions; mark the life of the godly, that thou mayest imitate it, and his blessed end, that it may comfort thee. Num. 23: 10. Psa. 37: 35, 36, 37. Obey thy betters, observe the wise, accompany the honest, and love the Religious. And seeing the corrupt nature of man is prone to Hypocrisie, beware that thou use not the Exer-

(a) *Tu recte vives, si cures esse quod audis. Hor. Ep. ad Quin. Nil juvat bonum nomen, reclamante Conscientia.*

Exercise of Religion, as matters of cou[illegible] custome, without care and conscience, to grow more holy and devout thereby. Observe therefore, how by the continuall use of Gods means thou feelest thy speciall *corruptions* weakned, and thy *sanctification* more and more encreased: and make no more shew of holinesse *outwardly* to the world, than thou hast in the sight of God *inwardly* in thine heart. 1 Cor. 2, 18. Isa. 58: 5, 6. Matth. 23: 27, 28 Psalm. 51, 50

8 Endeavour to rule those who live under thine authority, (a) rather by love than by fear: for to rule by love, is easie and safe; but tyranny is ever accompanied with care and (b) terror. Oppression wil force the oppressed to take any advantage, to shake off the yoke, that they are not able to bear; neither will Gods Justice suffer the sway, that is grounded on tyranny, long to continue. Remember that though by *humane ordinance* 1 Pet. 2: 13. they serve thee; yet by a more peculiar right they are *Gods servants*, Lev. 25: 55. Phil. 5: 16. 1 Cor. 9, 5. Yea, now being Christians, not as thy servants, but above servants, *brethren, beloved in the Lord*. Rule therefore over (c) *Christians*

 being

[a] *Ama & impera, Blanda vis latet imperio: Ans.* [b] *Qui terret, plus ille timet: sors illa Tyranno convenit, Claude [illegible] princip* [c] *Si Pericles, quoties clamydem domini induceret, apud se dicere consuerat: Attende Pericles, quod gestaturus es imperium in liberos Athenienses: Plat in Apoph. Quanto magis tu, quoties authoritatem exercitaturus es apud te ipsum dicere deberes: Memento homo quod imperium geris in liberatos Christianos.*

(being a Christian) in love, and mercy, like Christ thy Master.

9. Remember, that of all actions, none makes a Magistrate more like God, Whose Vice-gerent he is, than in doing justice justly: For the due execution whereof:

First, have ever an open ear to the just complaints of unjust dealings.

Secondly, so lend one ear to the accuser, as that thou keep the other for the accused: for [a] he that decreeth for either part, before both be heard, the decree may be just, but himself is unjust.

Thirdly, in hearing both parties, encline not to the right hand of affection: nor to the left of hatred: as to beleeve arguments of perswasion for a friend, before arguments concluding for a foe.

Fourthly, [b] deny no Justice, which is *Regia mensura*, to the meanest Subject, but let the cause of the poor and needie, come in equall ballance with the rich and mighty. If thou perceiveſt on the one side in a cause, the high Hills of cunning advantage, powerfull combination, & violent prosecution; & on the other side, the low Valleyes of poverty, simplicity, & desolation: prepare thy way [as God doth] to judgement by *raising Valleyes, & taking down Hills*, equalling in equality: Luk. 3: 4, 5. Isai. 40: 3. that so thou mayeſt lay the foundation of thy sentence upon an even ground. In matters of right and wrong, twixt party,

[a] *Qui statuit aliquid parte inaudita altera, aequum licet statuerit, haud aequus fuit. Sen. in Med.* [b] *Iudicium Sit Fr. Bacons Essaies of Iudicature.*

party & party, let thy conſcience be carefull, rather *Jus dicere*, to pronounce the Law that is made, *Secundum allegata & probata*; 2 Chro. 19: 10 than *Ius dare*, to make a Law of thine own, upon the authority of *Sic volo, ſic jubeo*, fearing that fearfull malediction: *Curſed be he that removeth his Neighbours Landmark* Deut. 27: 17. In trialls of life and death, let the Judge like *Elohim, in juſtice, remember mercy*; Abak 3: 1. and ſo caſt the ſevere eye of Juſtice upon the fact, as that they look with the pitifull eye of Mercy upon the Malefactor, wreſting the favours of Law, to the favour of Life, where Grace promiſeth amendment: but if Juſtice requireth that [a] one, rather than unity muſt perish, and that a rotten member muſt be cut off, to ſave the whole body from putrifying: [b] *fiat juſtitia*. But whileſt thou art pronouncing the Sentence of Iudgement on another, remember that thine own judgement hangs over thine head. In all cauſes therefore judge aright, for thou ſhalt be ſure to find a righteous Iudge, before whom thou muſt ſhortly appear to be judged thy ſelf; at what time thou mayeſt leave to thy friend this for thine Epitaph.

*Nuper eram Iudex, jam Iudicis ante Tribunal:*
*Subſiſtens paveo, judicor ipſe modo.*

Many [I know not upon what grounds] ſeem to be much agrieved with the Lawes of the Land: but wiſer men may anſwer them with the Apoſtle,



[a] *Melius ut pereat unus, quam unitas.* [b] *enſe recidendum, ne pars ſincera trahatur.*

1 Tim. 1: 2. *Nos scimus bonam esse Legem; modo Iudex ea legitime utatur; We know that the Law is good, if a man use it lawfully.* And he shall be unto me a righteous Iudge, whose heart neither corruption of bribes, fear of foes, nor favour of friends, can withdraw from the conscionable practice of these Precepts. And to that rare and venerable Iudge, I say with Iehoshaphat: 1 King. 19: 11. *Be of courage, and do Iustice, and the Lord will be with the good.*

10. Lastly, make not an *occupation* of any *recreation.* Prov. 21: 17 The longest use of pleasure is but short: but the pains of pleasure abused are eternall. Vse therefore lawfull recreation, Phil. 4: 8. so far forth, as it makes thee the fitter in body and mind to do more cheerfully, the service of God, and the duties of thy calling. Thy work is great, thy time is but short. (*a*) And he who will recompence every man according to his works, standeth at the door. Rev. 22: 12. Iames 5: 9. Think how much work is behind, how slow thou hast wrought in the time which is past; and what a reckoning thou shouldest make, if thy Master should call thee this day to thine account. Be therefore carefull henceforth, to make the most advantage of thy short time that remains, as a man would of an old Life that were neer expiring: and when thou art disposed to recreate thy self, remember how small a time is allotted for thy life: and that therefore much of that is not to be consumed

(*a*) *Vita brevis opusque multum, operarii pigri & impatiens Pater familias Rabb. Apophteg.*

sumed in idlenesse, sports, playes, and toyish vanities; seeing the whole is but a short while, though it be all spent in doing the best good that thou canst: for Man was not created for sports, playes, and recreation; but *zealously* to serve God in *Religion*, and *conscionably* to serve his *Neighbour* in his *vocation*, and by both to ascertain himself of eternall salvation. (*a*) Esteem therefore the losse of time, one of the greatest losses: Redeem it carefully, Ephes. 5: 6. Luke 16: 2. Mark. 15: 11. & spend it wisely: that when that time commeth that thou mayest be no longer a Steward on earth, thy Master may welcome thee, with an *Euge bone serve*, and give thee a better in heaven, where thou shalt joyfully enjoy thy Masters joyes for evermore.

## *Meditations for the Evening.*

*At evening, when thou preparest thy self to take thy rest, meditate on these few points.*

THat seeing thy dayes are numbreed, Psa. 90: Iob. 14: 5. there is one more of thy number spent: and thou art now the neerer to thy end by a day. [*b*]

1. Sit down a while before thou goest to bed, and consider with thy self, what memorable thing thou hast seen, heard, or read that day, more



[*a*] *Nihil est aliud tempus quam vita, quam unusquisque tantum se amare profitetur, quum rei nullius magis sit prodigus quam temporis.* [*b*] *Vive memor quam sis evi brevis, Hor.*

than thou ſaweſt, heardeſt, or kneweſt before, and make thy beſt uſe of them; but eſpecially, call to mind, what ſin thou haſt committed that day againſt God or Man: and what good thou haſt omitted: and humble thy ſelf for both. If thou findeſt that thou haſt done any goodnes, acknowledge it to be Gods grace, and give him the glory: and count that [a] day loſt, wherein thou haſt not done ſome good.

3. If by frailtie or ſtrong tentation thou ſhalt perceive that thou haſt committed any grievous ſin or fault: preſume not to ſleep, till thou have upon thy knees, made a particular reconciliation with God in Chriſt for the ſame: both by confeſſing the fault; and by fervent praying for the pardon of the ſame. Thus making thy ſcore even with Chriſt every night, thou ſhalt have the leſſe to account for, when thou art to make thy finall reckoning, before his Majeſty in the Judgement Day.

4. If thou have faln out with any in the day, let not the Sun *go down in thine anger* that night. Epheſ. 4: 26 If thy conſcience tels thee that thou haſt wronged him, acknowledge thine offence, and (*b*) entreate him to forgive thee: If he have wronged thee, offer him *reconciliation*, and if he will not be *reconciled*, yet do thou from thy *heart* for-

(*a*) *Heu perdidi diem, Tit, Veſp. Apophtheg.* (*b*) *Non turpe eſt veniam precari, turpe eſt Deum aut hominem habere inimicum. Mihi vindicta, dicit Dominus Rom.* 12, 19. *Non eſt tibi jus in ſervum alienum, imo in conſervum tuum.*

forgive *him*, Matth. 5: 23. But in any case presume not to be thine own revenger: For in so doing, thou doest God a double injury: First, in offering to take his Sword of Justice out of his hand, as though he were not just: having reserved the execution of vengeance to himself. Secondly, in usurping authority over his servant, without referring the cause to his hearing and censure, being his and thy Master. Besides, thou art too partial to be a Revenger. For if thou be to execute revenge on thy self, thou wilt do it too lightly: if on thy Enemie, too heavily. It belongeth therefore to God to revenge: to thee to forgive.

And in testimony that thou hast freely forgiven him, (*a*) pray unto God for the forgivenesse of his fault, and the amendement of his life: and the next time that occasion is offered, (and it lies in thy power) do him good, and rejoice in doing it: for he that doth good to his Enemies, shews himself the Child of God; and his reward is with God his Father. Mat. 5: 39. Rom. 12. 20.

5. (*b*) Use not sleep as a means to satisfie the foggie lasinesse of thy flesh: but as a medicine to refresh thy tyred senses and members. Sufficient sleep quickeneth the mind, and reviveth the body: but immoderate sleep dulleth the one, and fatneth the other.



(*a*) *Cui semel ignoveris, cura ut ille sentiat bona fide id esse actum, & si quæ in re illum juvare potes, experiatur te amicum.* Vives. (*b*) *In vita tempus quod somno impenditur, non est, vita. Vita enim vigilia est.*

6. Remember that many go to bed, and never rise again, till they be wakened and raised up by the fearfull sound of the last Trumpet. But he that sleepeth and wakeneth with Prayer, sleepeth and wakeneth with Christ. If therefore thou desirest to sleep securely, and safely, yeeld up thy selfinto the hands of God, whilest thou art waking: and so go to bed with a reverence of Gods Majesty, and consideration of thine own misery, which, thou mayest imprint in thy heart in some measure, by these means, and the like meditations.

Read a Chapter in the same order, as was prescribed in the morning: and when thou hast done, kneel down on both thy knees at thy bedside: or some other convenient place in thy Chamber, and lifting up thy heart, thine eyes, and hands, to thy Heavenly Father, in the name and mediation of his Holy Son Iesus: pray unto him, if thou have the gift of Prayer.

1. Confessing thy sins, especially those which thou hast committed that day.

2. Craving most earnestly (for Christ his sake) pardon and forgivenesse for them.

3. Requesting the assistance of his Holy spirit for amendment of life.

4. giving thanks for benefits received, especially for thy preservation that day

5. Praying for rest, and protection that night.

6. Remembring the state of the Church: the King, and the Royal Posterity, our Ministers and Magistrates, and all our Brethren visited or persecuted.

7. Lastly,

7. Lastly, commending thy self and all thine to his gracious custodie.

All which thou mayest do in these or the like words.

## *A prayer for the Evening.*

O Most gracious God, and loving Father, *who art about my bed, and knowest my downlying, and mine uprising, and art neer to all that call upon thee in truth and sincerity.* Psal. 136: 23. Psalm. 45: 18. I a wretched sinner do beseech thee, to look upon me with the eyes of thy mercy, and not to behold me as I am in my self: For then thou shalt see but an unclean and defiled creature, *conceived in sin, and living in iniquity*: Psal. 51: 9. Heb. 9: 6. *so that I am ashamed to lift up mine eyes to Heaven, knowing how grievously I have sinned against Heaven, and before thee*: Luke 15: 18. Dan. 9: 11. For, O Lord, I have transgressed all thy Commandements & righteous Laws, not onely through negligence and infirmitie, but oftentimes through wilfull presumption, contrary to my knowledge; yea contrary to the motions of thy holy Spirit, reclaiming me from them, so that I have wounded my conscience, and grieved thy *holy Spirit*, by whom thou hast *sealed me to the day of redemption*, Ephes. 4: 30. Thou hast consecrated my soul and bodie, to be the Temple of the Holy Ghost: I wretched sinner have defiled both, with all manner of pollution and uncleannesse. My eyes in taking pleasure to

*behold vanitie*, Pſal. 112: mine Eares in hearing impure and unchaſt ſpeeches, my Tongue in leaſing and evill ſpeaking: my Hands are ſo full of impurity, that I am aſhamed to lift them up unto thee: and my Feet have carried me after mine own wayes: Iſai. 1: 19. Rom. 3: 15. 16. my Underſtanding and Reaſoning, which are ſo quick in all earthly matters, are onely blind and ſtupid when I come to meditate or diſcourſe of ſpirituall and heavenly things: my Memorie, which ſhould be the treaſury of all goodneſſe, is not ſo apt to remember any thing, as thoſe things which are vile and vain. Yea, Lord, by wofull experience I finde, that naturally, *all the imaginations of the thoughts of mine heart are onely evill continually*: Gen. 6:5. And theſe my ſins *are more in number than the hairs which grow upon mine head*, Pſal. 40: 12. and they have grown over me, like a lothſome leproſie, *that from the crown of the head, to the ſoal of the foot*, there remains no part which they have not infected. Iſai. 1: 6. They make me ſeem *vile in mine own eyes* 2 Sam. 5: 22. 1 John. 3: 20. how much more abominable muſt I then appear in thy ſight? And the cuſtome of ſinning hath almoſt taken away the conſcience of ſin, and pulled upon me ſuch dulneſs of ſenſe, and hardneſs of heart, that thy judgements denounced againſt my ſinnes, by the faithfull Preachers of thy Word, do not terrifie me to return unto thee by unfained Repentance for them. And if thou, Lord, ſhouldeſt but deal with me, according to thy Juſtice, and my deſert,

desert, I should utterly be confounded and condemned. But seeing that of thine infinit mercy, thou hast spared me so long, and still waitest for my Repentance: I humbly beseech thee, for the bitter Death, and bloody Passions sake, which Iesus Christ hath suffered for me, that thou wouldest pardon and forgive unto me all my sins and offences, and open unto me that ever-streaming Fountain of the blood of Christ, which thou hast promised to open under the *New Testament*, to the penitent of the house of David: Zach. 13: 1. that all my sins and uncleanness may be so bathed in his blood, buried in his death, and hid in his wounds, that they never be more seen, to shame me in this life, or to condemn me before thy Judgement Seat, in the world which is to come. And for as much, O Lord, as thou knowest, *that it is not in Man to turn his own heart, unless thou doest first give him grace to convert*: Ier. 20: 23. And seeing that it is as easie with thee to make me righteous and holy, as to bid me to be such: O my God, (a) give me grace to do what thou commandest, and then command what thou wilt, & thou shalt find me willing to do thy blessed will. And to this end give unto me thine Holy Spirit, which thou hast promised to give (to the worlds end) unto all thine Elect people: Matth 28: 20. Iob. 16: 13. and let the same holy Spirit purge my heart, heal my corruption, sanctifie my nature, and consecrate my soul and body, that they may become the Temple of the holy Ghost,

1 Cor.

(a) *Da Domine, quod jubes, & jube quod vis, Aug.*

1. Cor. 3: 16. 17. to ſerve thee in *Righteouſneſſe and Holineſſe, all the daves of my life:* Luke 1: 74. That when (by the direction and aſſiſtance of thy Holy Spirit) I ſhal finish my courſe in this ſhort & tranſitory life: Acts. 13: I may cheerfully leave this world, and reſigne my ſoul into thy Fatherly hands, in the aſſured confidence of enjoying everlaſting life with thee, in thy Heavenly Kingdome, which thou haſt prepared for thine Elect Saints, who love the Lord Ieſus, and expect his appearing 1 Tim. 4: 7. Pſalm. 13. 5. Matth. 15: 34. 2 Tim. 4: 8.

In the mean while, O Father, I beſeech thee, let thy holy Spirit work in me ſuch a ſerious repentance, as that I may with tears lament my ſins paſt, with grief of heart be humbled for my ſins preſent, and with all mine endeavour reſiſt the like filthy ſins in time to come. And let the ſame holy Spirit likewiſe keep me in the unity of thy Church, lead me in the truth of thy Word, and preſerve me, that I never ſwarve from the ſame, to Popery, nor any other error or falſe worship. And let thy Spirit open mine eies more and more, to ſee *the wondrous things of thy Law:* Pſal. 119: 18. and open my lips, that my mouth may daily defend thy Truth, and ſet forth thy Praiſe. Pſal. 51: 15. Encreaſe in me thoſe good gifts, which of thy mercy thou haſt already beſtowed upon me, and give unto me a penitent ſpirit, a chaſt heart, a contented mind, pure affections, wiſe behaviour, and all other graces which thou ſeeſt to be neceſſary for me: to go-

vern my heart in thy fear, & to guide all my life in thy favour: that, whether I *live or dye*, I may live and dye unto thee, who art my God and my Redeemer. Psal. 19: 14.

And here (O Lord) according as I am bound, I render unto thee from the Altar of my humblest heart, all possible thanks, for all those blessings and benefits, which so graciously and plentifully thou hast bestowed upon my soul and bodie, for this life, and for that which is to come: namely, for mine Election, Creation, Redemption, Vocation, Iustification, Sanctification, and Preservation from my child-hood untill this present day and houre, and for the firm hope which thou hast given me of my Glorification. Likewise for my health, wealth, food, rayment, and prosperity: and more especially, for that thou hast defended me this day now past, from all perils and dangers, both of bodie and soul, furnishing me with all necessary good things, that I stand in need of. And as thou hast ordained the day for man to travell in, & the night for him to take his rest; so I beseech thee, sanctifie unto me this nights rest and sleep, that I may enjoy the same, as thy sweet blessing and benefit: That so this dull and wearied bodie of mine, being refreshed with moderate sleep and rest, may be the better enabled to walk before thee, doing all such good works, as thou hast appointed, when it shall please thee, by thy divine power, to waken me the next morning. And whilest I sleep, do thou, O Lord, *who art the Keeper of Israel, that never slumbrest, nor sleepest*,

*peſt*, Pſal. 121: 5. watch over me in thy holy providence, to protect me from all dangers, ſo that neither the evill angels of Satan, nor any wicked enemy, may have any power to do me any harm or evill. Rev. 12: 7. And to this end give a charge unto thy *Holy Angels* that they (at thine appointment) *may pitch their tents* round about me, for my defence & ſaftie, as thou haſt promiſed that they ſhould do about them that fear thy Name. Pſal. 34: 7. And knowing that thy Name is a *ſtrong Tower of defence unto all thoſe that truſt therein*; Prov. 18: 10. I here commend my ſelf (and all that do belong unto me) unto thy holy protection & cuſtodie. If it be thy bleſſed will to call for me in my ſleep, O Lord, for Chriſt his ſake, have mercie upon me, and receive my ſoul into thy Heavenly Kingdome. And if it be thy bleſſed pleaſure to adde more dayes unto my life, O Lord, adde more amendment unto my dayes: and wean my mind from the love of the world, and worldly vanities, and cauſe me more and more to ſettle my converſation on Heaven, & Heavenly things. And perfect daily in me that good work, which thou haſt begun, to the glory of thy name, and the ſalvation of my ſinful ſoul.

O Lord, I beſeech thee likewiſe, ſave and defend from all evill and danger, thy whole Church, the Kings Majeſty, our gracious Queen Mary, Prince Charles, the Ladie Marie, the Ladie Elizabeth and her Princely iſſue: keep them all in the ſincerirtie of thy Truth, and proſper them in all grace and happineſſe. Bleſſe the Nobility, Miniſters, and

and Magistrates of these Churches and Kingdomes: each of them with those graces, which are expedient for their place and calling. And be thou, O Lord, a comfort and consolation to all thy people, whom thou hast thought meet to visit with any kind of sickness, crosse, or calamity. Hasten, O Father, the comming of our *Lord Iesus Christ*, Rev. 6: 10, 21, 20. Make me ever mindfull of my last end, and of the reckoning, that I am to make unto thee therein: and in the mean while, carefull, so to *follow Christ in the regeneration during this life*, Matth 19: 28. as that with Christ I may have a portion in the *Resurrection of the just*, when this mortall life is ended. These graces, and all other blessings, which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the name and mediation of Iesus Christ thy Son, and in that form of Prayer, which he himself hath taught me to say unto thee, *Our Father*, &c.

## *Another shorter Evening Prayer.*

O Eternall God and heavenly Father, if I were not taught and assured by the promises of thy Gospell, and the Examples of *Peter*, *Magdalene*, the *Publican*, the *prodigall child*, Luke 22: 61, and 7. 47. & 18, 14, and 5, 20. and many other penitent sinners, that thou art so full of compassion, and so ready to forgive the greatest sinners, Psalm 103: 8. Matth 11: 28. who are heaviest laden with sin, at what *time* soever

*soever* they return unto thee with penitent hearts lamenting their sin, and imploring thy grace Ezech 18:21, 22, &c. I should despair for my own sins, & be utterly discouraged, from presuming to come unto thy presence: considering the hardnesse of my heart, the *unrulinesse* of my affections, and the *uncleanesse* of my conversation Deut. 17:16. by means whereof, I have transgressed all thy Lawes, and deserved thy curse. Gal. 3:10. which might cause my body to be smitten with some fearfull disease, my soul to languish with death of sin, my good name to be traduced with scandalous reproaches, and make mine estate liable to all manner of crosses and casualties. And I confesse, Lord, that thy mercy is the cause that I have not been *long ago confounded* Lam. 3:22. Mal. 3:6. But, O my God, as thy mercy onely stayed the judgement from falling upon me hitherto; so humbly beseech thee, in the bowels of the mercies of *Iesus Christ*, (*in whom onely thou art well pleased*) Col. 3:12. Matth. 2:17. that thou wilt not deal with me according to my deserts, but that thou wouldest freely and fully remit unto me all my sins and transgressions: and that thou wouldest wash them clean from me, with the vertue of that most precious blood, which thy Son Iesus Christ hath shed for me. Psa. 51:7, and 38, 4. Hosea 13. 5 Isai. 1: 16, 18 Matt. 9: 1 Joh. 1: 7. For he alone is the Physician, and his blood onely is the medicine that can heal my sicknesse. And he is the *true* brazen *Serpent* that can cure that poison, wherewith the *fiery Serpent*

of my sins have stung & poisoned my sick and wounded soul. And give me, I beseech thee, thine holy Spirit, which may assure me of mine adoption, Iohn. 13: 14. and that may confirm my faith, Gal. 4: 5, 6: encrase my *repentance*, enlighten my understanding, purifie my heart, rectifie my will and affection, and so *sanctifie me throughout, that my whole body, soul and spirit may be kept unblameable, untill the glorious coming of my Lord Jesus Christ:* 1 Thes. 5: 23. And now, O Lord, I give thee hearty thanks and praise, for that thou hast this day preserved me from all harms and perils, notwithstanding all my sins and ill deserts. And I beseech thee likewise defend me this night from the *roaring Lion, which night and day, seeketh to devoure me.* 1 Pet. 5: 8. Watch thou, O Lord, over me this night, to keep me from his tentations and tyranny: and let thy mercy shield me from his unappeasable rage and malice. And to this end I commend my self into thy hand & protection, beseeching thee, O my Lord and God, not to suffer Satan, nor any of his evill members, to have power to do unto me any hurt or violence this night Psal 31: 5. And grant good Lord, that whether I sleep or wake, live or dye, I may sleep, wake, live, and dye, unto thee, and to the glory of thy Name, and the salvation of my soul. Lord bless and defend all thy chosen people every where, Grant our King a long and happy raign over us. Bless our gracious Qu. Mary, Prince Charles, Lady Mary, the lady Elizabeth, and her Princely issue,

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together with all our Magistrates and Ministers comfort them who are in misery, need, or sickness. Good LORD, give me grace to be one of those *wise Virgins*, Matth. 25:2. which may have my heart prepared like a Lamp furnished with the oyl of Faith, and light of good Works to meet the Lord Iesus, the sweet Bridegroom of my soul, at his second and sudden comming in glory. Grant this, good Father, for Christ Iesus sake, my onely Saviour and mediatour, in whose blessed Name, and in whose own words I call upon thee, as he hath taught me: *Our Father which art in Heaven*, &c.

Afterwards say:

*Thy grace, O Lord Iesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and Blessed Spirit, be with me, and dwell in my heart, this night, and evermore, Amen.*

Then rising up in a holy reverence, meditate as thou art putting off thy clothes.

*Things to be meditated upon, as thou art putting off thy clothes.*

1 THat the day is comming when thou must be as barely unstript of all that thou hast in the World, as thou art now of thy clothes: for thou hast therefore here but the use of all things as a Steward for a time, and that upon Account

While

(a) *Nudus in hunc mundum veni, nudus quoque abibo.*

hilest therefore thou art trusted with this Ste-
rdship, be wise and faithfull. Luke 16: 3. Matt.
4: 3. Iob. 17: 1.

2. When thou seest the bed, (*a*) let it put th e
mind of thy grave, which is now the bed of
hrist: For Christ (by laying his holy body to rest
ree dayes, and three nights in the grave Matth.
2: 40.) hath sanctified, and (as it were) warmed
for the bodies of his Saints, to rest and sleep in,
l the morning of the Resurrection: 1. Thes. 4:
3. So that now, unto the faithfull, death is but
weet sleep, and the grave but Christs bed, where
eir bodies rest and *sleep in peace*: untill the joy-
ll morning of the *Resurrection shall dawn upon*
*m.* Isa. 57: 2. Isa. 26: 20.

Let therefore thy bed-clothes represent unto
ee the mould of the Earth, that shall cover thee:
y sheets, thy winding sheet: thy sleep, thy
ath: thy waking, thy resurrection. And being
d down in thy bed, when thou perceivest
p to approach: say, I *will lay me down and*
*sleep in peace, for thou Lord, onely makest me dwel*
*safety.* Psalm. 4: 8.

Thus religiously opening every Morning thy
rt, and shutting it up again every Evening,
h the Word of God in prayer, as it were with a
k and key: and so beginning the day with
ds Worship, continuing it in his fear, and
ing it in his favour, thou shalt be sure to find
blessing of God upon all thy dayes labours
good endeavours: and at night thou mayest
assure

(*a*) *Vt somnus mortis sic lectus imago sepulchri.*

assure thy self, thou shalt sleep safely, and sweetly in the arm of thy heavenly Fathers providence.

Thus far of the Piety, which every Christian in private, ought to practise every day. Now followeth that which h (being a Housholder must practise publikely with his Family.

## *Meditations for household Piety.*

IF thou be called to the government of a family, then must not hold it sufficient to serve God, and live uprightly in thine own person unless thou cause all under thy charge to do the same with thee For the performance of this duty God was so well pleased with Abraham, that he would not hide from him his counsell. For (saith God Gen. 18: 17, 19) I *know him that he will command his sons, and his Houshould after him that they keep the way of the Lord, to do righteousnesse and judgement, that the Lord may bring upon Abraham, that he hath spoken unto him.* And Abraham had 318. men-servants, which were thus born and catechized in his House; Gen. 14: 14. with whose help he rescued also his nephew Lot from the captivitie of his enemies. And religiously-valiant Ioshua protesteth before all the people, that if they all would fall away from the true worship of God, yet *that he and his House would serve the Lord.* Iosh. 24: 25. And God himself gives a speciall charge to all Housholders that they do instruct their Family in his Word and train them up in his fear and service. The

words which I command thee this day, shall be in thy heart, and thou shalt whet them continually on thy Children, and shalt talk of them, when thou tarriest in thine House, and as thou walkest by the way, and when thou liest down, and when thou risest up, &c. Thou shalt fear the Lord thy God and serve him. Deut. 6:6, 7. David according to this Law, had so ordered his family, That no deceitfull person should dwell in his house, but such as would serve God, and walk in his way, Psal. 100: 6. And Religious Hester He. 4: 16. had taught her Maids to serve God in fasting and prayer. And (the more to further thy family in the zeal of Religion) settle ever thy chiefest affection on those, whom thou shalt perceive to be most addicted to true Religion. This also will turn to thine own advantage in a double respect. First, God will the rather blesse and prosper the labour and handwork of such godly servants: For Laban perceived, *that God blessed him for Iacobs sake.* Gen. 30: 27. And Potiphar saw, that *the Lord made all that Ioseph did, to prosper in his hand:* Gen. 39: 3. yea, when innocent Ioseph was cast into Prison, *his Keeper saw, that whatsoever he did, the Lord made it to prosper:* Gen. 39: 22 23. and therefore the Keeper committed all the charge of the Prisoners into Josephs hand. Secondly, the nearer a Man doth serve God, the faithfullier he will serve thee.

2. If every Housholder were thus carefull, according to his duty, to bring up his Children and Family in the service and fear of God, in his

own

own house, then the House of God should be better filled, and the Lords Table more frequent every Sabbath Day; and the Pastours public Preaching & labour would take more effect than it doth. The streets of towns and Cities would not abound with so many drunkards, swearers, whore-mongers, and prophane scorners of true Piety and Religion: Westminster Hall would not be so full of contentions, wrangling suits, and unchristian debates: and the prisons would not be every Sessions, so full of Theeves, Robbers, Traitors, & Murtherers. But (alas) most Householders make no other use of Servants, than they do of their Beasts. Whilest they may have their Bodies to do their service, they care not if their Souls serve the Devill. Yet the common complaint is, that faithfull and good servants are scarce to be found: True; but the reason is because there are so many prophane and irreligious Masters: for the example and instruction of a Godly and Religious Master, will make a good and faithfull Servant, as may witnesse the examples of Abraham, Joshua, David, Cornelius, &c. who [illegible] good servants, because they were Religious Masters, such as were carefull to make their servants Gods servants.

It is the chief labour and care of most men, to raise, and to advance their house, yet if they [illegible] up early, and lye down late, and eat the Bread of carefulnesse, all will be but in vain, for *except the Lord build a House*, (that is, raise up a Family) *they labour in vain*. Ps. 129 12. For God [illegible]

ded this, as an irrevocable decree, that *he will* ure *his wrath upon the Families that call not* pon *his Name*: Iere. 10: 25. yea; *God will take* e *Wicked, and pluck him out of his Tabernacle,* nd root *him out of the Land*, &c, Psa. 52. Yea, hen his iniquities are full, he will make *the Land* o *spue out every Canaanite.* Genes. 15: 16. eligion then and the service of God in a Fa-ily, is the best building, and surest entayling f House and Land, to a man and his posterity: or the *righteous Man shall inherit the Land, and* dwell therein for ever. Psa. 37: 29.

As therefore, if thou desirest to have the blessing f God upon thy self, and upon thy Family, ither before or after thine own private devotion, all every morning all thy Family to some con-enient room; and first, either read thy self unto hem a Chapter in the Word of God, or cause it o be read distinctly by some other: If leasure ser-e, thou mayest (*a*) admonish them of some re-arkeable good notes, and then kneeling down ith them in reverent sort, as is before described, ay with them in this manner.

## *Morning Prayer for a Family.*

O Lord our God and heavenly Father, who art the onely Creatour and Governour of



(*a*) Origen would have the word expounded in Chri-n houses. Hom. 9. in Levit. Augustine saith, that h the Preacher is in the Pulpit, the same the House-r is in the house.

Heaven and Earth, and all things therein contained, we confeſſe that we are unworthy to appear in thy ſight and preſence, conſidering our manifold ſins, which we have comitted againſt Heaven and before thee: and how that we have been born in ſin, and do daily break thy holy laws and Commandements contrary to our knowledge and conſciences, albeit that we know that thou art our Creator, who haſt made us; our Redeemer, who haſt bought us with the blood of thy onely begotten Son; and our Comforter, who beſtoweſt upon us, all the good and holy graces, which we enjoy in our ſouls and bodies. And if thou ſhouldeſt but deal with us, as our wickedneſſe, and unthankfulneſſe have deſerved: what other thing might we (O Lord) expect from thee, but ſhame and confuſion in this life; and in the World to come, wrath, and everlaſting condemnation? Yea, O Lord, in the obedience of thy Commandement, and in the confidence which we have in the unſpeakable and endleſſe mercy in thy Son, our Saviour Ieſus Chriſt, we thy poor ſervants, appealing from the throne of Juſtice (where we are juſtly loſt and condemned) to thy Throne of Grace, (where Mercy raigneth, to pardon abounding ſin:) do from the bottom of our hearts moſt humbly beſeech thee, to remit and forgive unto us all our offences and miſdeeds: that by the vertue of the precious blood of Ieſus Chriſt, thine innocent Lamb, which he ſo abundantly ſhed (to take away the ſins of the World) all our ſins both originall and actuall, may be ſo cleanſed

and washed from us, as that they may never be laid to our charge, nor ever have power to rise up in Judgement against us. And we beseech thee, good Father, for Christ his death and passions sake, that thou wilt not suffer to fall upon us that fearfull curse and vengeance, which thy Law hath threatned, and our sins have justly deserved. And for as much, O Lord, as we are taught by the Word, that Idolaters, Adulterers, Covetous men, Contentious persons, Drunkards, Gluttons, and such like inordinate livers, shall not inherit the Kingdome of God: powre the grace of thy Holy Spirit into our heart, whereby we may be enlightned to see the filthinesse of our sins, to abhor them: and may be more and more stirred up to live in newnesse of life, & love of thy Majesty, so that we may daily encrease in the obedience of thy Word, & in a conscionable care of keeping thy Commandements.

And now, O Lord we render unto thee most hearty thanks, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in this life, and given us an assured hope that thou wilt glorifie us in thy heavenly Kingdome, when this mortall life is ended. Likewise we thank thee for our life, health, wealth, liberty, prosperity, and peace; especially, O Lord, for the continuance of thy holy gospel among us, and for sparing us so long, and granting us so gracious a time of Repentance. Also we praise thee, for all other thy mercies bestowed upon us more especially for preserving us this Night past,

from all dangers that might have befaln our Soule and Bodies. And seeing thou hast now brought us safe to the beginning of this day, we beseech thee protect and direct us in the same. Blesse and defend us in our going out, and comming in, this day and evermore. Shield us, O Lord, from the tentations of the Devill, and grant us the custody of thy holy Angels, to defend and direct us in all our wayes.

And to this end, we recommend our selves, and all those that belong unto us, and are abroad from us, into thy hands, and almighty tuition. Lord defend them from all evill, prosper them in all graces, and fill them with thy goodnesse. Preserve us likewise this day, from falling into any grosse sin, especially those whereunto our natures are most prone. Set a watch before the door of our lips, that we offend not thy Majesty by any rash or false oathes; or by any lewd or lying speeches: give unto us patient minds, pure & chaste hearts, & all other graces of thy Spirit, which thou knowest to be needfull for us, that we may the better be inabled to serve thee in holinesse and righteousnesse. And seeing that all Mens labour, without thy blessing, is in vain; blesse every one of us in our several places & callings: direct thou the work of our hands upon us, even prosper thou our hand-work (for except thou guide us with thy grace, our endeavours can have no good successe.) And provide for us all things which thou, O Father, knowest to be needfull for every one of us, in our souls & bodies this day. And grant

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that we may so passe thorow the pilgrimage of this short-life: that our hearts being not settled upon any transitory things, which we meet with in the way: our souls may every day be more & more ravished with the love of our home, and thine everlasting Kingdome.

Defend likewise, O Lord, thy Universall Church, and every particular member thereof: especially we beseech thee, to continue the peace and prosperity of these Churches, and Kingdomes wherein we live. Preserve and defend from all evils and dangers, our gracious King Charles, our Queen, together with the Princes Palatine of Rhene, and the Religious Princesse Elizabeth their mother. Multiply their dayes in blisse and felicity: and afterwards crown them with everlasting joy and glory. Blesse all our Ministers and Magistrates, with all graces needfull for their places; and govern thou them, that they may govern us in peace and godlinesse: & of thy mercy, O Lord, comfort all our Brethren that are distressed, sick, or any way comfortlesse; especially those who are afflicted either with an evil Conscience, because they have sinned against thy word; or for a good Conscience, because they will not sin against thy truth: Make the first to know, that not one drop of the blood of Christ was a drop of vengeance, but all drops of grace, powerfull to procure pardon, upon repentance, for the greatest sins of the chiefest sinner in the World. And for the other, let not, O Lord, thy long sufferance either too much discourage them, or too much

encourage their enemies: but grant them patience in suffering, and a gracious and speedy deliverance, which way may stand best with thine comfort and thy glory.

Give every one of us grace, to be alwayes mindefull of his last end, and to be prepared with faith and repentance, as with a Wedding-garment, against the time that thou shalt call for us out of this sinfull World. And that in the mean while we may so, in all things and above all things seek thy glory, that when this mortall life is ended we may then be made partakers of immortality and life eternall in thy most blessed and glorious Kingdome.

These, and all other graces, which thou O Father, seest to be necessary for us, and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer in that absolute form of prayer, which Christ himself hath taught us, saying: *Our Father which art in Heaven*, &c.

*After prayer, let every one of thy Houshold (taking in the feare of God, such a break-fast or refreshing, as is fit) depart: the children to School, the servants to their work; every one to his office, the Master and Mistresse of the Family to their Callings, or to some honest exercise for recreation, as they think fit.*

## *The Practice of Piety at Meals, and the manner of feeding.*

BEfore Dinner and Supper, when the Table is covered, ponder with thy self upon these

ditations, to work a deeper impreſſion in thy heart, of Gods fatherly providence and goodneſſe towards thee.

## *Meditations before Dinner and Supper.*

1 MEditate that Hunger is like the ſickneſſe called a Wolfe: which if thou doeſt not feed, will devour thee, and eat thee up: and that meat and drink are but as Phyſick, or means which God hath ordained, to relieve and cure this naturall infirmitie, and neceſſity of man. (*a*) *Vſe therefore to eat and to drink, rather to ſuſtain and refreſh the weakneſſe of Nature, than to ſatisfie the ſenſuality and delights of the fleſh, Eat therefore to live, but live not to eat.* (*b*) A Skavenger, whoſe living is to empty, is to be preferred before him that liveth but to fill Privies. *There is no ſervice ſo baſe, as for a man to be a ſlave to his belly.* The Apoſtle termeth ſuch, *Belly-gods*, Phil. 3: 19. Therefore we may boldly term them as the Scriptures do other Idols, (*c*) *Gillulim*, Dungie-gods, Hab. 2: 18, 19. 2 King. 17: 12. and as *no one action* (Gods ordinance excepted) *makes a man more to reſemble a Beaſt, than eating or drinking, ſo the abuſe of eating and drinking, to ſurfeiting, drunkenneſſe, and ſpewing, make a man more vile than a Beaſt.*



(*a*) Hoc me docuiſti, ut quemadmodum medicamenta, ſic alimenta accipiam. *Aug lib.* 10. *conf.* (*b*) *Major ſum & ad majora genitus, quam ut mancipium ſim mei corporis, Senec:*
(*c*) Or Galal which ſignifieth mans dung, as *Ezech.* 4. 15, 17.

II. Meditate of the omnipotency of God, who made all these Creatures of *nothing*: Heb. 11:3. of his *wisdome*, who feedeth so many *infinite creatures* thorow the universall World, maintaining all their lives, which he hath given them; Psalm. 145: 15, 16. which surpasseth the wisdome of all the Angels in Heaven: and of his clemency and goodnesse, in feeding also his very enemies. Mat. 5: 14, 45. &c. Acts 14: 17.

III. Meditate, how many sorts of creatures, as Beasts, Fish, and Fowl, have lost their lives, to become food to nourish thee: and how Gods providence from remote places hath brought all these portions together on thy table, for thy nourishment: and how by these dead Creatures he maintains thee in health and life.

IV. Meditate, that seeing thou hast so many pledges of Gods fatherly bounty, goodnesse, & mercy towards thee, as there are dishes of meat on thy Table: (*a*) Oh suffer not in such a place, so gracious a God, to be abused by scurrility, ribaldry, or swearing: or thy fellow brother, by disgraceful backe-biting, taunting, or slandering. Luke 9: 16. Mat. 14: 19, and 12, 36. Mark. 6: 41. and 8, 6. Luke 24. Iohn 6: 11, Mark. 26: 30.

V. *Meditate, how that thy Master Iesus Christ did never eat any food, but first he blessed the Creatures, and gave thanks to his heavenly Father*

[*a*] *Hanc obcausam Gentiles mensas sacras & festa nominabant. Vives S. Aug. had written over his table, Quisquis amat dictis absentum rodere famam Hanc mensam vitare noverit esse sibi. Possid. de vita Aug.*

*for the same.* And after his last Supper, we read that he sung a Psalme. For this was the Commandement of God; *When thou hast eaten and filled thy self, thou shalt blesse the Lord thy God, &c.* Deut. 8: 10. This was the practise of the Prophets: For, *The people would not eat at their Feast, till Samuel came to blesse their meat.* 1. Sam. 6: 13. And, saith Ioel to Gods people: Ioel. 2: 26. *You shall eat and be satisfied, & praise the Name of the Lord your God.* This also was the practice of the Apostles. For S. Paul in the Ship, gave *thanks before meat,* Acts. 27: 35. in the presence of all the people that were therein, Imitate thou therefore in so holy an action, so blessed a Master, and so many worthy presidents that have followed him, and gone before thee. It may be because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin. Think it no shame to do what Christ did; but be rather ashamed that thou hast so long neglected so Christian a duty. *And if the Son of God gave his Father such great thanks for a Dinner of Barley bread, and broiled Fish, what thanks should such a sinfull man as thou art, render unto God, for such variety of good and dainty cheere?* How many a true Christian would be glad to fill his belly with the morsels which thou refusest, and do lack that which thou leavest? How hardly do others labour for that which they eat, and thou hast thy food provided for thee, without either care or labour? To conclude, if *Pagan idolaters* at their Feasts were accustomed to praise their false gods: Dan. 5:

14. what a shame it is for a Christian (at his Dinners and Suppers) not to *praise the true God, in whom we live, move, and have our being?* Acts. 17: 28,

VI. Meditate, that thy body, which thou dost now so daintily feed, must be (thou knowest not how soon) meat for Worms? *When thou shalt say to corruption, Thou art my Father; and to the Worm, Thou art my Mother; and my Sister.* Iob. 17: 14.

VII. Meditate, how that many a *Mans Table is made his Snare*, Psal. 69: 12. so that through his intemperancy and unthankfulnesse, the meat which should nourish his body, kils him with a surfeit: Gen. 3: 17. in so much, that more are killed with this snare, than with the Sword. And seeing that since the *Curse*, the use (as of all creatures, so likewise) of meat and drink, is unto us *unclean*, 1 Tim. 4: 4, 5. til the same be sanctified by the Word of God, and Prayer: 1 Sam. 9: 13. Luke. 24: 30. and that *Man* liveth not by *Bread onely*, Mat. 4: 4. but by the Word of Gods Ordinance, & his blessing, which is called the Staff of Bread. Lev. 26: 26. Ezech. 4: 16. 5: 16. Sit not therefore down to eat, before you pray, and rise not before you give God thanks. Feed to suffice Nature, yet rise with an appetite, and remember thy poor Christian brethren who suffer hunger, and want those good things wherewith thou dost abound. 1 Cor. 10: 1, Rom. 14: 6, 1 Thes. 5: 18. Eccl. 10: 17. Luke 21, 34. Neh. 6; 10. Amos 6: 6.

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These things, or some of them premeditated: (if there be not a *Samuel* present 1 Sam 9: 13.) lift up with all comely reverence thy heart, with thy hands and eyes, unto the great Creatour and Feeder of all Creatures, Matt. 14: 19. and before Meat pray unto him thus:

*Grace before meat.*

O Most gracious God, and loving Father, who feedest all Creatures living, which depend upon thy divine providence: we beseech thee, sanctifie these Creatures, which thou hast ordained for us: give them vertue to nourish our bodies, in life and health: and give us grace to receive them soberly, and thankfully, as from thy hands: that so in the strength of these and other thy blessings, we may walk in the uprightnesse of our hearts, before thy face this day and all the dayes of our lives; through Iesus Christ our Lord and onely Saviour, Amen. Psalm 104: 27. Ioel 1: 10. Psalm. 147: 9. Job 39: 3 1 Tim. 1: 5. 2 Kin. 19: 8.

*Or thus:*

MOst gracious God, and mercifull Father; we beseech thee, sanctifie these Creatures to our use: make them healthfull to our nourishment, and us thankfull for all thy blessings through Christ our Lord and onely Saviour. *Amen.*

*Another Grace before meat.*

O Eternall God, in whom we live, move, and have our being, we beseech thee blesse unto thy Servants these Creatures, that in the strength thereof we may live, to the setting forth of thy praise and glory: through Iesus Christ our Lord and onely Saviour, *Amen.*

*After every meal, be carefull of thy self and Family, as* Job *was for himself and his Children,* Job 1:4. *lest that in the cheerfulnesse of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to Man: And therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner:*

BLessed be thy holy Name, O Lord our God, for these thy good benefits, wherewith thou hast so plentifully at this time refreshed our bodies: O Lord, vouchsafe likewise to feed our souls, with the spirituall food of thy holy Word and Spirit, unto life everlasting, Lord defend and save thy whole Church: our gracious king Charles, Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely issue: Forgive us our sins, and unthankfulnesse, passe by our manifold infirmities, make us all mindfull of our last end, and of the reckoning that we are to make to thee therein. And in the mean while grant unto us

health

health, peace and truth, in Jesus Christ our Lord, and onely Saviour, Amen.

*Or thus:*

BLessed be thy holy Name, (O Lord) for these thy good benefits, wherewith thou hast refreshed us at this time, Lord forgive us all our sins and frailties: save and defend thy whole Church, our King and royall Posterity, and grant us health, peace, and truth, in Christ our onely Saviour, Amen.

*Or thus:*

WE give thee thanks (O Heavenly Father) for feeding our bodies so graciously with thy good creatures, to this temporall life: beseeching thee likewise to feed our souls with thy holy Word unto life everlasting, Defend (O Lord) thine universall Church, the King, and his Royall Posterity; and grant us continuance of thy grace and mercy, in Christ our onely Saviour, Amen.

*The Practice of Piety at Evening.*

At Evening, when the due time of repairing to rest approacheth, call together again all thy Family, Read a Chapter in the same manner, that was prescribed in the Morning. Then (in the holy imitation of our Lord, and his Disciples) sing a Psalme. But in singing of Psalmes, either after Supper, or at any other time, observe these Rules.

Rules

*Rules to be observed in singing of Psalmes.*

BEware of singing divine Psalms for an ordinary recreation; as do men of impure Spirits, who sing holy Psalmes, intermingled with prophane ballads. They are Gods Word, take them not in thy mouth in vain.

2. Remember to sing *Davids Psalms* with *Davids Spirit*. Matth 22: 43.

3. Practise Saint Pauls rule: *I will sing with the Spirit, but I will sing with the understanding also.* 1 Cor. 14: 15.

4. As you sing, uncover your heads, 1 Cor. 11: 4. and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods own Words: but be sure that the matter make more melody in your hearts, then the Musick in your Eares: Eph. 5: 19. Col. 3. 16. for the singing with grace in our hearts, is that which the Lord is delighted withall, according to that old Verse:

*Non vox, sed votum; non musica chordula,*
*sed cor.*

*Non clamans, sed amans, psallit in aure Dei.*

'Tis not the voice, but vow;
Sound heart, not sounding string:
True zeale, not outward shew,
That in Gods ear doth ring.

5. Thou

5. Thou mayest, if thou think good, sing all the Psalms over in order: for all are most divine and comfortable. But if thou wilt chuse some speciall Psalms, as more fit for some times, and purposes: and such, as by the oft usage, thy people may the easilier commit to memory:

*Then sing:*

In the Morning, Psalm. 3, 5, 16, 22, 144.
In the Evening, Psal. 4, 127, 141.
For mercy after a sin committed, Psal. 51, 103.
In sickness, or heaviness, Psal. 6, 13, 88, 90, 91, 137, 146.
When thou art converted, Psalm. 30, 32.
On the Sabbath Day, Psalm. 19, 92, 95.
In time of joy, Psal. 80, 98, 107, 133, 145.
Before Sermon, Psal. 1, 12, 147. the 1 and 5. part of the 119.
After Sermon, any Psalme, which concerneth the chief argument of the Sermon.
At the Communion, Psalm. 22, 23, 103, 111. 113.
For spirituall solace, Psalm. 15, 19, 25, 46, 67, 112, 116.
After wrong and disgrace received. Psal. 42, 69, 70, 140, 144.

*After the Psalme, all kneeling down in reverent manner, as is before described, let the Father of the Family (or the chiefest in his absence) pray thus:*

Evening

*Evening Prayer for a Family.*

O Eternall God, and most gracious Father, we thine unworthy Servants, here assembled, do cast down our selves at the foot-stool of thy grace, acknowledging that we have inherited our Fathers corruption, and actually in thought, word and deed, transgressed all thy holy Commandements, so that in us naturally, there dwelleth nothing that is good: for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, prophaneness, distrust, too much love of our selves, and the World; too little love of thee, and thy Kingdome, but empty and voide of faith, love, patience, and every spirituall grace. If thou therefore shouldest but enter into judgement with us, and search out our natural corruption, and observe all the cursed fruits and effects, that we have derived from thence: Satan might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy wrath and our condemnation, which we have long ago deserved. But, good Father, for Iesus Christ thy dear Sons sake, *in whom onely thou art well pleased*, Matth. 3: 17. and for the merits of that bitter death and bloody passion, which we believe that he hath suffered for us: have mercy upon us; pardon and forgive us all our sins, and free us from the shame and confusion, which are due unto us for them, that they may never seize upon us to our confusion in this life, nor to our condemnation

tion in the world which is to come. And for as much as thou haſt created us to ſerve thee, as all other Creatures to ſerve us: ſo we beſeech thee inſpire thy holy Spirit into our hearts, that by his illumination and effectuall working, we may have the inward ſight and feeling of our ſins and naturall corruptions, and that we may not be blinded in them through cuſtom, as the Reprobates are; but that we may more and more loath them, and be heartily grieved for them, endeavouring by the uſe of all good means to overcome and get out of them. O let us *feel the power of Chriſts death*, killing ſin in our *mortall bodies*; Rom. 6: 6. Phil. 3: 10. and the vertue of his reſurrection, raiſing up our ſouls to newneſſe of life. Convert our hearts, ſubdue our affections, regenerate our minds, and purifie our nature: and ſuffer us not to be drowned in the ſtreem of thoſe filthy vices and ſinfull pleaſures of this time, wherewith thouſands are carried head-long to eternall deſtruction: but daily frame us more and more to the likeneſs of thy Son Ieſus Chriſt, that in righteouſneſſe and true holineſſe, we may ſo ſerve and glorifie thee, that living in thy fear, and dying in thy favour, we may in thine appointed time, attain to the bleſſed reſurrection of the juſt, unto eternall life. In the mean while, O Lord, increaſe our faith in the ſweet promiſes of the Goſpell, & our repentance from dead works, the aſſurance of our hope in thy promiſes, our fear of thy Name, the hatred of all our ſinnes, and our love unto thy Children: eſpecially thoſe, whom we ſhall ſee to ſtand in need

of our help and comfort: That ſo, by the fruits of Piety, & a righteous life, we may be aſſured that thy holy Spirit doth dwell in us, and that we are thy Children by Grace and Adoption. And grant us, good Father, the continuance of health, peace, maintenance and all other outward things: ſo far forth, as thy Divine Wiſdome ſhall think meet and neceſſary for every one of us.

And here, O Lord, according to our bounden duty, we confeſſe, that thou haſt been exceeding mercifull unto us all, in things of this life: but infinitely more mercifull in the things of a better life, and therefore we do here from our very ſoule, render unto thee all humble and hearty thanks, for all thy bleſſings and benefits beſtowed upon our ſouls and bodies, acknowledging thee to be that *Father of lights, from whom we have received all theſe good and perfect gifts*; Jam. 1: 17. and unto thee alone for them, we aſcribe to be due, all glory honour and praiſe, both now and evermore. But more eſpecially, we praiſe thy Divine Majeſty, for that thou haſt defended us this day from all perils and dangers: ſo that none of thoſe judgements (which our ſins have deſerved) have faln upon any one of us. Good Lord, forgive us the ſins, which this day we have committed againſt thy Divine Majeſty, and our Brethren: and for Chriſt his ſake, be reconciled unto us for them. And we beſeech thee likewiſe of the ſame thine infinite goodneſſe and mercy, to defend and protect us, Pſalm 78: 49. and all that belong unto us this night, from all danger of fire, robbery, tem-

rours

rours of evill angels, or any other fear or perill, which for our sins might justly fall upon us. And that we may be safe *under the shaddow of thy wings:* Psalm. 91: 5. we here commend our bodies and souls, and all that we have, unto thine Almighty protection. Lord blesse and defend both us and them from all evil. And whilest we sleep, do thou, O Father, who never slumbrest nor sleepest, watch over thy Children, and give a charge to thy holy Angels, to pitch their Tents round about our House and dwelling, to guard us from all dangers: That sleeping with thee, we may in the next morning be wakened by thee, and so being refreshed with moderate sleep, we may be the fitter to set forth thy glory in the conscionable duties of our callings.

And we beseech thee, O Lord, to be mercifull likewise to thy whole Church, and to continue the tranquillity of the Kingdomes, wherein we live, turning from us those plagues which the crying sins of this Nation do cry for.

Preserve our Religious King Charles, from all dangers and conspiracies; blesse our gracious Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely issue: blesse all our Magistrates and Ministers, all that fear thee, and call upon thy Name, all our Christian Brethren and Sisters, that suffer sicknesse, or any other affliction or misery, especially those, who any where do suffer persecution for the testimony of thy Holy Gospel, grant them patience to bear thy crosse, and deliverance, when and which way

it shall seem best to thy Divine Wisdome. And Lord, suffer us never to forget our last end, and those reckonings, which then we must render unto thee. In health and prosperity make us mindefull of sickness, and of the evill day that is behind, that these things may not overtake us as a *snare*, but that we may in good measure, like *wise Virgins*, be found prepared for the comming of *Christ*, the sweet *Bridegroom* of our souls. Luke 21: 35. Matt. 25. 3, &c. And now, O Lord, most holy and just, we confesse that there is no cause why thou (who art so much displeased with sin) shouldest hear the Prayer of sinners; but for his sake onely who suffered for sin, and sinned not. In the onely mediation therefore of thine eternall Son Jesus, our Lord and Saviour, we humbly beg these, and all other graces, which thou knowest to be needfull for us: shutting up these our imperfect requests, in that most holy Prayer, which Christ himself hath taught us to say unto thee, *Our Father*, &c.

*Thy grace, O Lord Jesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with us, and remain with us, this night and for evermore*, Amen.

Then saluting one another, as becommeth Christians, who are the vessels of Grace, and Temples of the holy Ghost, let them in the fear of God depart every one to his rest, using some of the former private meditations for Evening.

Thus far of the House-holders publique Practice of Piety with his Family, every day Now follo-

followeth his Practice of Piety with the Church, on the Sabbath Day.

## *Meditations of the true manner of practising Piety on the Sabbath Day.*

ALmighty God will have himself worshipped, not onely in a private manner, by private persons and Families: but also in a more publique sort, of all the godly joined together in a visible Church: that by this means he may be known not only to be God and Lord of every singular person: but also of the Creatures of the whole universall World.

*Quest.* But why do not we Christians, under the New Test: keep the Sabbath on the same seventh day, whereon it was kept under the Old Testament?

*Answer*; because that our Lord Iesus, who is the *Lord* of the *Sabbath*, Mat. 12: 1. & whom the Law, Deut. 18. 18, 19. it self commands us to hear, did alter it from that seventh day, to this first day of the Week, whereon we keep the Sabbath. For the holy Evangelist notes; that our Lord came into the middest of the holy Assembly, on the two first dayes of the two weeks immediately following his Resurrection, and then blessed the Church, *breathed* on the Apostles the *Holy Ghost*, & gave them the ministeriall keyes, and power of binding and remitting sins. Iohn. 20, 19. 26. Acts. 1: 2, 3. And so it is most probable he did in a solemn manner every first day of the

the week, (a) during the forty dayes he continued on earth, between his Resurrection and Ascension (for the fistieth day after, being the first day of the week, the Apostles were assembled) during which time, he gave Commandements unto the Apostles, and *spake unto them those things which appertain to the Kingdome of God*, Act. 1: 2, 3. that is, instructed them how they should thorowout the Churches (which were to be converted) change the Sabbath to the Lords Day; the bodily sacrifices of Beasts, to the spirituall *sacrifices of praise, prayer, and contrite hearts*; the Leviticall Priesthood of the Law, to the Christian Ministery of the Gospell: Heb. 7: 11, Ephes. 4: 8. the Jewish Temples and Synagogues, to Churches & Oratories: the Old Sacraments of Circumcision and Passeover, to Baptisme and the Lords Supper, &c. as may appear by the like phrase. Acts 19: 8. and Acts. 28: 23. Col. 4. 11. pointing out the whole summe of Pauls Doctrine, by which was wrought all these changes, where it took effect. So that as Christ was forty dayes instructing Moses in Sinai, what he should teach, and how he should rule the Church under the Law: so he continued forty dayes teaching his Disciples in Zion what they should preach, and how they should govern the Church under

(a) Cyril. bids us note, that S. John doth not simply set down the manner of Christs appearing unto Thomas, but also the circumstance of time (post dies octo) whereby he concludes thus. *Diem igitur Octavam Dominicum fuisse est.* Cyr. in Iohan lib. 12. cap. 58.

under the Gospell, and seeing it is manifest, that within those forty dayes, *Christ* appointed what Ministers should teach, and how they should govern his Church to the Worlds end; it is not to be doubted, but that within those forty dayes, he likewise ordained, on what day they should keep their Sabbath, and ordinarily do the works of their Ministery: especially seeing that under the Old Testament, God shewed himself as carefull, both by his Morall and Ceremoniall Law, to prescribe the time, as well as the matter of his worship. Neither is it a thing to be omitted, that the *Lord*, who hath times and seasons in his own *power*, appointed this first Day of the week, to be the very day wherein he sent down from Heaven the *Holy Ghost* upon the Apostles, so that upon that day, they first began, and ever after continued the publike exercising of their Ministery, in the *preaching* of the Word, Acts 2. 1, 4. the *administration* of the Sacraments, Acts 2: 38, 41, 42. and the *loosing* of the sin of penitent sinners. Acts 2: 31, 39. Upon these and the like grounds, (a) *Athanasius* plainly affirmeth, that the Sabbath Day was changed by the Lord himself.

As therefore our Communion is termed the Lords Supper, because it was instituted of the Lord, for the remembrance of his death: so the Christian Sabbath is called the *Lords Day*; Rev. 1: 10. because it was ordained of the Lord,

for

(a) Athan. in frontispicio, hom. de sem.

(a) for the memoriall of his resurrection. And the Name of the *Lord* honoureth the one, doth it the other, 1 Cor. 11: 30. And as the Lo of the Sabbath, by his royall Prerogatives, and transcendent authority, could; so he had also reason to change the Holy Sabbath from the seventh day to this, whereon we keep it. For, as concerning that seventh day, which followed the six dayes, wherein God finished the Creation: there was no such precise institution, or neeessity of sanctifying it perpetually, but such, as by the same authority, or upon greater reason and occasion, might very well be changed and altered unto some other seventh day. For the Commandement doth not say, Remember to keep holy the seventh day, next following the sixth day of the creation, or this, or that seventh day: but indefinitely remember that thou keep Holy a seventh Day. And to speak properly, as we take a day for the distinction of time, called either a day naturall, consisting of 24 houres; or a day artificiall, consisting of 12 houres, from Sun rising, to Sun-setting and withall consider the Sun standing still at noon in Joshuahs time, the space of a whole day: Iosh. 10: 12, 13. and the Sun going back ten degrees (viz, five houres, almost half an artificiall day) in Ezechias time: 2 King 20. 12. the Iewes the

(a) The Scripture of the New Testament gives not a honourable tittle to any thing, but onely to the blessed Sabbath & holy Supper: For as he substituted the Lords Supper in stead of the Passeover; so did he the Lords in the Iewish Sabbaths room.

...s could not keep their Sabbath upon that pre-... and just distinction of time, called at the first, ... seventh day from the Creation.

Adde hereunto, that in respect of the diversity ... Meridians, and the unequall rising and setting ... the Sun, every day varieth, in some places a quar-..., in some a half, in other a whole day: (a) ...herefore the Iewish seventh day, cannot precise-... be kept at the same instant of time, every whe-... in the world.

Now our Lord Iesus having authority, as Lord ...er the Sabbath, Mat. 12:8. had likewise now ... greater reason and occasion to translate the ...bbath from the Iewish seventh Day, unto the ...enth Day, whereon Christians do keep the ...bbath.

1 Because, that by his resurrection from the ...ead, there is wrought *a new spirituall Creation* ...the World: Isa. 65: 27. Isa. 66. 22. Psalm 90: ... without which all the Sons of Adam had been ...ned to everlasting destruction, and all the ...orks of the first Creation had ministred no con-...lation unto us.

And in respect of this new spiritual Creation ...e Scripture saith, 2 Cor. 5: 17. that *Old things ...passed away, and all things are become new: ... Creatures*, Gal. 6: 15. *new people*, 1 Pet. 2: ... *new men*, Eph. 4: 24 *new knowledge*, Col. 1: ... *new Testament*, Matt. 26: 28. *new Com-...dements*, Iohn. 12: 14. *new names*, Rev. 2:



(a) *Christoph. Helvit. Syst. cont. Theol. cum Iudaic. de*

17. *new way*, Heb. 10: 20. *new song*, Rev. 5: 9. *new garment*, *new wine*, *new vessels*, Luk. 5: 36. *new Jerusalem*, Rev. 21. *new Heaven*, *and a new Earth*. 2. Pet. 3: 13. And therefore of necessity there must be in stead of the old, a new Sabbath day, to honour & praise our Redeemer, and to meditate upon the work of our Redemption, and to shew the new change of the Old Testament. Isai. 66: 22. Heb. 4: 9.

3. Because that on this day Christ rested from all his sufferings of his Passion, and finished the glorious work of our Redemption. If therefore the finishing of the work of the *first creation* whereby God mightily manifested himself unto his creature, deserved a Sabbath for to solemnize the memoriall of so great a work, to the honour of the worker, and therefore cals it *mine holy Day*: Isa. 58: 13. much more doth the new Creation of that World, effected by the resurrection of *Christ* (*whereby he mightily declared himself to be the Son of God* Rom. 1: 4.) deserve a Sabbath, for the perpetuall commemoration thereof, to the honour of Christ, and therefore worthily called *the Lords Day*: Rev. 1: 10. For as the deliverance out of the captivity of Babylon, being greater, took away the name from the deliverance out of the *bondage of Egypt*: Ier. 23: 7, 8. so the day whereon Christ finished the Redemption of the world, did more justly deserve to have the Sabbath kept on it, than on that day wherein God ceased from creating the World. And therefore in the Creation, the first day wherein

was finished was consecrated for a Sabbath: so in the time of Redemption, the first day wherein it was perfected, must be dedicated to a holy rest: But still a seventh day kept, according to Gods morall Commandement. The Iews kept the last day of the Week, beginning their *Sabbath* with the *Night*, *when God rested*: Gen. 2: 9. Lev. 13: 31. Nehe. 13: 19. but Christians honour the Lord better, on the first day of the week, beginning the Sabbath with the day, when the *Lord arose*. Matt. 28: 1. Acts 20: 7, 11. They kept their Sabbath in remembrance of the Worlds creation: but Christians celebrate it in memoriall of the Worlds *Redemption*: yea, the *Lords Day*, being the first of the Creation and Redemption, puts us in mind both of the making of the old, and redeeming of the new world.

As therefore under the Old Testament, God, by the glory consisting of *seven Lamps*, *seven branches*, *&c.* Exod. 25: 31. put them in remembrance of the Creation, light, and Sabbaths rest; So under the New Testament, Christ the true light of the World, approacheth in the *middest of the Lamps*, *and seven golden Candlesticks*, Rev. 1: 13. to put us in minde to honour our Redeemer, in the light of the Gospell, of the Lords seventh day of rest. And seeing the Redemption, both for might and mercy, so far exceedeth the Creation; it stood with great reason, that the greater works should carry the honour of the day. Neither doth the honourable tittle of the Lords Day diminish the glory of the Sabbath: but rather

being added, augments the dignity thereof: as the name *Israel* added unto *Iacob*, made the Patriarke the more renowned. Gen. 32: 11.

The reason taken from the example of God resting from the work of the Creation of the World, continued in force, till the Son of God ceased from the work of the Redemption of the World, and then the former gave place to the latter.

4. Because it was foretold in the *Old Testament*, Psalm. 110: 31. that the *Sabbath* should be kept (under the New Testament) on the *first day* of the week.

For first, in the 110. *Psalme*, which is a Prophecie of *Christ*, and his Kingdome, it is plainly foretold, that there should *be a solemn day of Assembling, wherein all Christs people should willingly come together in the beautie of holinesse.* In so much, that *no rain* (of peace) *shall be upon those Families, that in that Feast will not go up to Ierusalem* (the Church) *to worship the King, the Lord of Hosts* Zach. 13: 27. Now on what day this holy *Feast* and *Assembly* should be kept, *David* sheweth plainly in P*salme* 118; which was a prophecie of *Christ*, as appears *Mat.* 21, 41. *Acts* 4: 11. *Ephes.* 2: 20. as also by the consent of all the *Iews*, as *Hierome witnesseth:* Fore-shewing, how *Christ* by his ignominious death should *be a stone rejected of the Builders, or chief Rulers of Iudea, & yet by his glorious Resurrection, should become the chief stone of the Corner*: he wisheth the *whole Church* to keep holy *that day*, where-

upon

upon *Christ* should effect this wonderfull work: saying, *This is the day which the Lord hath made, let us rejoyce and be glad in it.* Psalm 118: 14. And seeing that upon this day, that which Peter saith of Christ, appeareth to be true, *That God made him both Lord, and Christ*, *Acts* 2: 36. Therefore the whole Church under the New Testament, must celebrate the Day of Christs Resurrection. *Rabbi Bachay* also saw by the fall of Adam on the first day, that on the same day, (*a*) the Messias should finish the work of Mans redemption. And alluding to the speech of Boaz to Ruth, *Sleep unto the Morning*, that Messias should rest in his grave all their Sabbath Day. And he gathereth from that speech, Genesis 1. on the first day, Let there be light; that the Messias should *rise* on the first day of the Week, from death to *life*, and cau e the Spirituall light of the Gospell to enlighte n the World, that lay in the shadow of darkne and death, the Hebrew Author of the (*b*) Book, called *Sedar, Olam* Rabba, cap. 7. recordeth many memorable things, which were done upo n the first day of the week, as so many types, that the chief worship of God should (under the New Testament) be celebrated upon this Day. As, that on this Day the clouds of Gods Majesty first, sate upon his people. Aaron and his children first executed their Priest-hood. God first solemnely blessed his people. The Princes of his people first

 offered

(a) Zebar. upon Gen. fol. 21. H. Bronghton. Require of Concent. pag. 50, 61. (b) Ex H. Wolphii chron. de Temp. lib. c. 2

offered publikely unto God. The first day, wherein fire descended from heaven. The first day of the world, of the yeere, of the moneths, of the weeks, &c. All shaddowing that it should be the first and chief Holy-day of the New Testament. Saint (a) *Augustine* proveth by divers places, and reasons, out of the Holy Scripture, *that the Fathers, and all the holy Prophets under the Old Testament, did foresee, and know that our Lords Day was shadowed by their eight day of Circumcision.* And *that the Sabbath should be changed from the seventh day, to the eight or first day of the Week.* And (b) *Junius* out of *Cyprian* saith, that *Circumcision was commanded on the eight Day, a Sacrament of the eight day, when Christ should arise from the dead.* The councell Foro-Iulien. affirmes, that *Esai propheeyed of the keeping of the Sabbath upon the first day of the Week.* If this Mysterie was so cleerely seen by the Fathers under the shadowes of the *Old Testament*: 1 Cor. 4: 4. sure the god of this world hath deeply blinded their minds, who cannot see the truth thereof, under the shining light of the Gospell. Therefore this change of the Sabbath day, under the New, was nothing but a fulfilling of that which was prefigured and fore-prophesied under the Old Testament.

V. According to their Lords mind and Commandement

(a) *Aug. Epist. ad Ianuar.* 119. *c* 13. (b) *Sacramentum hoc fuit dei illius octavi, quo Dominus resurrexit ad justificationem nostram, &c. ut scribit ad Fidum Cypriamum, lib. Epi.* 10. *litt. in Gen.* 17.

mandement, and the direction of the Holy Ghost (which alway assisted them in their Ministeriall Office) the Apostles, in all the Christian Churches (which they planted) ordained, that the Christians should keep the Holy Sabbath, upon that seventh day, which is the first Day of the week; 1 Cor. 16: 1, 3. *Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so do ye also. Every first day of the week, &c. When ye come together in the Church* (a) (being the Lords Day) *to eat the Lords Supper, to remember and shew the Lords death till he come*, &c. In which words, note.

I. That the Apostle ordained this day to be kept holy: therefore a divine Institution.

II. That that Day is named the first day of the week; therefore not the Iewish seventh, or any other.

III. Every first day of the week: which sheweth a perpetuity.

IV. That it was ordained in the Churches of Galatia as well as of Corinth, and he settled one uniform order in all the *Churches of the Saints*: 1 Cor. 14: 33. therefore it was universall.

V. That the exercises of this Day, were (b) collections for the poor (which appears by Acts



(a) The Syriack translation hath. *Quum congregamini, non sicut justum est, in die Domini nostri, comeditis & bibitis.* The Arabian translation also hath thus, *Non comeditis & bibitis pro ut diem Domini nostri decet*, and Beza witnesseth that in one ancient Greek Copye, there is read, ten kuriaken, The Lords Day added to every first, &c. 1 Cor. 11. 20, 25, 26. [b] As the phrase of breaking of bread

comprehendeth all other exercises of religion. Act. 26: 7. So this phrase of laying by in store comprehendeth all the other exercises of the Sabbath.

2: 42. and *Iustin Martyrs* testimony, *Apolog.* 2.) which were gathered in the holy Assembly after Prayers, Preaching of the Word, and Administration of the Sacrament: therefore it was spirituall.

VI. That he will have the collection (though necessary) removed, against his comming, least it should hinder his preaching: but not their holy meeting on the Lords Day, for it was the time ordained for the publique worship of the Lord, which argueth a necessitie.

And in the same Epistle Saint Paul protesteth, that he delivered them none other Ordinance, or doctrine, but *what he had received of the Lord*. In so much that he chargeth them, that *If any man think himself to be a Prophet, or spirituall, let him acknowledge, that the things that I write unto you, are the Commandements of the Lord.* 1. Cor. 14: 37. But he wrote unto them, and ordained among them, to keep their Sabbath on the first day of the week: therefore to keep the Sabbath on that day, is the very Commandement of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who, seeing so clearely the Lords day to have been instituted and ordained by the Apostles, will not acknowledge the keeping Holy of the Lords Day, to be a Commandement of the Lord?

The

The Iews confesse this change of the Sabbath, to have been made by the Apostles, *Peter Alphonsus in Dialog. contra Iudeos. Tit.* 12. They are therefore more blind and sottish than the Iews, who prophanely deny it.

At Troas likewise S. Paul, together with seven of the chief Evangelists of the Church, Acts 20: 4, 5, 6, &c. *Sopater*, *Aristarchus*, *Secundus*, *Gayus*, *Timotheus*, *Tichicus*, & *Trophimus*, and all the Christians that were there, kept the Holy Sabbath on the first day of the week, in praying, preaching, and receiving the Lords supper.

And as it is a thing to be noted, that Luke saith not, that the Disciples were sent for to hear Paul preach, but the *Disciples being come together to break bread upon the first day of the week*, that is, to be partakers of the holy Communion, at what time the Lords death was, by the preaching of the Word, shewed, 1. Cor. 11. 26. *Paul preached unto them*, &c. And that none kept those meetings but christians, who onely are called Disciples, Acts 11: 26. But at Philippi, whereas yet there were no Disciples, Paul is said to go on their Sabbath day, to the place where the Iewes and their Proselytes were wont to pray, and there preached unto them, Acts 16: 12, 13. So that it is as clear as the Sun, that it was the christians usuall manner, to passe over the Iewish seventh day, and to keep the Sabbath, and their holy meetings on the first day of the week. And why doth Saint Iohn call this the Lords Day, but because it was a day known to be generally

kept holy, to the honour of the Lord Jesus (who rose from death to life upon that day) throughout all the churches which the Apostles planted: Which S. John calleth the *Lords day*: Rev. 1: 10. the farther to stir up christians to a thankfull remembrance of their Redemption, by Christ his Resurrection from the dead. (a) And with the day, the blessing of the Sabbath is likewise transmitted to the Lords day, because that all the Sanctification belonging to this new world, is in Christ; and from him, conveyed to christians. And because there cannot come a greater Authoritie, then that of *Christ and his Apostles*: Heb. 2: 5. nor the like cause, as the *new creation* of the World: Heb. 2: 11, and 5, 9. therefore the Sabbath can never be altered from this day, to any other, whilest this world lasteth. Adde hereunto, how the Scripture noteth, that in the first planting and settling of the Church, nothing was done, but by the speciall order and direction of the Apostles, 1 Cor. 11: 34 1 Cor. 14: 36, 37. Tit. 1: 5. Act. 15: 6, 24. and the Apostles did nothing but what they had warrant for from Christ, 1. Cor. 11: 23.

To sanctifie then the Sabbath on the seventh day, is not a ceremoniall Law abrogated: but the Morall and perpetuall Law of God perfected. So that the same perpetuall commandement, which bound the Iews to keep the Sabbath on that seventh day, to celebrate the worlds creation,

(a) Mos Christianus, &c. It is the manner of Christians to call it the Lords Day. Bedian Lucæ c. 14.

tion, binds Christians to solemnize the Sabbath on this seventh day, in memoriall of the World Redemption: for the fourth commandement being a Morall Law, requireth a seventh day to be kept holy for ever. And the Moralitie of this as of the rest of the Commandements, is more religiously to be kept of us under the Gospell than of the Iews under the Law, by how much we (in Baptisme) have made a more speciall Covenant with God, to keep his Commandements, and God hath covenanted with us, to free us from the curse, and to assiste us with his Spirit, to keep his Laws. And that this Commandement of the Sabbath (as well as the other nine) is Morall and perpetuall, may plainly appear by these reasons.

*Ten reasons demonstrating the Commandement of the Sabbath to be Morall.*

1 BEcause all the reasons of this Commandement are morall and perpetuall: And God hath bound us to the obedience of this Commandement with more forcible reasons, than to any of the rest. First, because he did fore-see, that irreligious men would either more carelesly neglect, or more boldly break this Commandment than any other. Secondly, because that in the practice of this Commandement, the keeping of all the other consisteth; which makes God so often complain, that all his worship is neglected or overthrown, when the Sabbath is either neglected or transgressed. It would make a man

amazed (saith *Mr. Calvin*) to consider, how oft, and with what *zeal and protestation*, *God require hall* (that will be *his people*) to sanctifie the seventh day: Ier. 17: 22. Ezech. 20: 19. 20 21 24. Yea, how the *God of mercy mercilesly* punisheth the breach of this Commandement with cruel death: Ezech 23: 38. Neh. 9: 4. as though it were the sum of his whole honour and servic.

And it is certain, that hee who makes no conscience to break the Sabbath, will not (to serve his turn) make any conscience to break any of the other Commandements, so he may do it without discredit of his reputation, or danger of mans Law. Therefore God placed this commandement in the middest of the two tables, because the keping of it, is the best help to the keeping of all the rest. The conscionable keeping of the Sabbath, is the mother of all religion, and good discipline in the Church. Take away the Sabbath, and let every man serve God when he listeth, and what will shortly become of religion, and the *Peace and Order*, which God wil have to be kept in his Church? 1 Cor. 14: 33, 40. the Sabbath day is Gods market-day for the weeks provision, wherein he will have us to come unto him, and *buy of him without silver or money*, Esa. 55: 1, 2. the bread of Angels, and water of life, the wine of the Sacraments, and Milk of the Word to feed our Souls: tryed Gold, to enrich our Faith: precious Eyesalve, to heal our spirituall blindnesse: and the *white Rayment* of Christs Righteousnesse, to cover our filthy nakednesse. Rev. 3: 18. He is not

not far from true pietie, who makes conſcience to keep the Sabbath day: but he who can diſpence with his conſcience to break the Sabbath for his own profit or pleaſure, his heart never yet felt, what either the fear of God, or true religion meaneth. For, of this commandement may that ſpeech of *S.* James be verified; *He that faileth of one, is guiltie of all.* Iam. 2: 9. Seeing therefore, that God hath fenced this commandement with ſo many morall reaſons, it is evident, that the commandement it ſelf is morall.

2. Becauſe it was commanded of God to Adam in his Innocency: whileſt (holding his happineſſe, not by Faith in Chriſts Merits, but by Obedience to Gods Law) he needs no ceremony, ſhadowing the Redemption of Chriſt. A *Sabbath* therefore of a ſeventh day cannot be ſimply a ceremonie, but an Eſſentiall part of Gods worſhip, enjoyned unto Man, when there was but one condition of all men. And if it was neceſſary for our *firſt parents* to have a *Sabbath Day*, Gen. 2: 3. to ſerve God in their perfection, much more need their Poſteritie to keep the *Sabbath* in the ſtate of their corruption. And ſeeing God himſelf kept this day holy, how can that man be holy, that doth wilfully prophane it?

3. Becauſe it is one of the commandements which God ſpake with his own mouth, and twice *wrote with his own fingers in Tables of ſtone*, to ſignifie their authority and perpetuity, Exod. 34: 1. &c. All that GOD wrote, were *morall and perpetuall* commandements, and thoſe are reckoned

ned ten in number. Deut. 4: 13. If this were now but an abrogated ceremony, then there were but nine commandements. The ceremoniall that were to be abrogated by Christ, were written all by Moses: Deut. 4: 4. But this of the Sabbath, with the other nine, written by God himself, were put into the Ark, where no ceremoniall Law was put: to shew that they should be the perpetuall rules of the Church; yet such as none could perfectly fulfill and keep, but onely Christ, 2. King. 8: 9. Heb. 9: 3.

4. Because Christ professeth, *that he came not to destroy the morall Law*: Matt. 5: 17. and that the least of them should not be abrogated in his Kingdome of the new Testament. In so much, that *whosoever breaketh one of the least of these ten commandements, and teacheth men so*, he should *be called the least in the Kingdome of Heaven*; that is, he should have no place in his Church. Now the Morall Law commandeth one day of seven to be perpetually kept a holy Sabbath. And Christ himself expressly mentioned the keeping of a Sabbath among his Christians, at the destruction of Jerusalem, about 42 yeares after his Resurrection. By which time, all the Mosaicall ceremonies (except eating of blood, and things strangled) were by a publick Decree of all the Apostles quite abolished, and abrogated in Christian Churches. Acts. 15: 20, 21, 24, 28. And therefore Christ admonished his Disciples, *to pray that their flight be not in the winter, nor on the Sabbath Day*. Matt. 24. 20. Not in the winter, for that

(by reason of the foulneſſe of the wayes and weather) their flight should be more painful and troubleſome unto them: not upon the Sabbath, becauſe it should be more grievous to their hearts, to ſpend that day in toyling to ſave their lives, which the Lord had commanded to be ſpent in holy exerciſes, to comfort their ſouls. Now if the ſanctifying of the Sabbath, on this day had been but ceremoniall; it had been no grief to have flee on this day, no more then on any other day of the week. But in that Chriſt doth tender ſo much this fear and grief of being driven to flie on the Sabbath day; and therefore wisheth his to pray unto God to prevent ſuch an occaſion: he plainly demonſtrates, that the obſervation of the Sabbath is no abrogated ceremony, but a morall Commandment, confirmed and eſtabliſhed by Chriſt among Chriſtians. If you would know the day whereupon Chriſt appointed Chriſtians to keep the Sabbath. *S.* John will tell you that it was on the *Lords day*, Apoc. 1. 10. if you will know on what day of the week that was, *S. Paul* will tell you, that it was on every *firſt day of the week*, 1 Cor. 16, 2.

As Chriſt admoniſhed, ſo Chriſtians pray, and according to their prayers, God(a) (a little before the wars began) warned by an Oracle, all the Chriſtians

[a] *Euſeb hiſt Eccle lib.* 3. *c.* 5. It is probable, that this Oracle was that voice, (Migremus hinc) which with an earthquake was heard by night in the temple, mentioned by Ioſephus, de bello Iudaico *lib.* 7. *cap* 18, *Matth.* 24, 36.

Christians in Jerusalem to depart thence and to go to Pella, a little town beyond Jordan: and so to escape the wrath of God, that should fall upon the city and Nation. If then a Christian should not, without grief of heart, fly for the safety of his life on the Lords day, with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords day, in prophane and carnall sports, or servile labour? And seeing the destruction of Jerusalem was both a type and an assurance of the destruction of the world: who seeth not, but that the holy Sabbath must continue till the very end of the world?

5. Because that all the ceremoniall Law was enjoyned to the Iews onely, & not to the Gentiles: but this Commandement of the holy Sabbath, (as Matrimony) was instituted of God, in the state of innocency, when there was but one state of all men; and therefore enjoyned to the Gentiles, as well as to the *Iews*. So that all Magistrates and Housholders were commanded to *constrain all Strangers*, Isa. 56: 6. (as well as their own Subjects, and Family) to observe the holy Sabbath, as appears by the fourth Commandement, and practice of Nehemiah. Nehem 13: 11, &c. All the ceremonies were a *partition wal* to separate Iews & Gentiles: Ephes. 2: 14. But seeing the Gentiles are bound to keep this Commandement as well as the Iews, it is evident that it is no Iewish ceremony. And seeing the same authoritie is for the Sabbath, that is for marriage, a

man may as well say, that marriage is but a ceremoniall Law, as the Sabbath. And remember that where marriage is tearmed but once the covenant of God, Prov. 2: 27. Matt. 19: 6, 8. because instituted by God in the beginning: So the Sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by God in the same beginning, both of Time, state, and perpetuitie: therefore not ceremoniall.

6 The (*a*) corruption of our nature found in the manifest opposition of wicked men, & in the secret unwillingnesse of good to sanctifie sincerely the Sabbath, Rom. 7: 14. sufficiently demonstrateth, that the commandement of the Sabbath is Spirituall and Morall.

7. Because that as God by a *perpetuall Decree* made the Sun, the Moon, and other Lights in the firmament of Heaven, not onely to divide the *day from the night*, but also to be for (*b*) *Signs*, and for (*c*) *Seasons*, and for (*d*) *dayes* and for (*e*) *yeares*: Gen. 1: 14. Job. 9: 9. & 38: 31. Amos 5: 2. so he ordained in the *Church* on earth, the holy Sabbath to be not onely the *appointed season* for his solemn worship: but also the perpetuall *rule & measure of time*: So that as 7 dayes make a *week*, foure *weeks* a *moneth*, twelve *moneths* a *years*: so (*f*) *seven yeares* make a *Sabbath of yeares*.

(*a*) *Nitimur in vetitum*, Horat: (*b*) To distinguish twixt Spring & Harvest, Summer & Winter, & to foreshew Iudgements to come. (*c*) Moadim sig. Sacred times appointed for Gods holy worship, having speciall significations & promises.

(d) One of the seven dayes of the week from the other. (e) Solar. Sabbataris & Iubilee. Exod. 23, 11. 12. (f) Index Chr. Apud Ann. Mundi 1998.

*yeares*, seven *Sabbath of yeares* a *Iubilee*, or 80 *Iubilees*, or 4000 yeares, or after *Ezekiel* 4000 Cubits, the whole time of the *Old Testament*, till Christ by his *Baptisme* and *Preaching*, began the state of the *New Testament*. Neither can I here passe over without admiration, how the Sacrament of *Circumcision* continued in the Church 39 *Iubilees*, from Abraham, to whom it was first given, unto the *Baptisme* of *Christ* in *Iordan*: which was just so many *Iubilees* (after *Bucholcerus* accompt) as the world had continued before from *Adam*, to the birth of *Abraham*. *Moses* began his Ministery in the 80 yeare of his age. Christ enters upon his office in the eighty Jubile of the worlds age. Joseph was thirty yeares old, when he began to rule over Egypt, *Gen.* 41, 46. and the Levites began to serve in the Tabernacle at thirty yeares old: So Christ likewise, to answer these figures began his ministery in the thirteth Iubile of Moses; and when he began to be thirty yeares of age, *Luke* 3. 23. in the midst of Daniels last week: and so [continuing his Ministery on earth three yeares and a half] finished our redemption, and Daniels period, by his innocent death upon the Crosse. The most of all the great Alterations, and strange Accidents, which fel out in the Church, came to passe either in a Sabbaticall yeare, or in a yeare of Jubile. For example:

The

The seventy [a] weeks of Daniel beginning the first year of Cyrus, & the 3439 yeare of the world, contain so many yeares, as the world did weeks of years unto that time: and so many weeks of yeares as the world had lasted Iubilees. Daniels seventy weeks of yeares contained four hundred and 90 single yeares; the world before that time, 490 weeks or Sabbaths of yeares. Daniels period 70. weeks, the worlds seventy Iubiles: So that to comfort the Church for their seventy yeares captivity, which they had now according to *Ieremies* Prophecy Ier. 25:11.12. endured in *Babylon*, Gabriel tels Daniel, that at the end of 70 *weeks* or *Sabbaths of yeares*, that is, 70 times 7. yeers, or 490 yeers, their eternall redemption from hell should be effected by the death of Christ, as sure as they were now redeemed from the captivity of Babylon. This period of Daniel, containing 70 Sabbaths, or ten Iubilees of yeares, began at the first liberty, granted the Iewes by Cyrus, in the first yeare of his reign over the Babylonians, mentioned *Hezec.* 1.1. and ends justly at the time that Christ died upon the crosse: From the death of Christ, or the last end of Daniels weeks, to the seventy and one yeare of Christ, the world is measured by seven seals Rev. 5:1. or seven Sabbaths of yeares, making one compleat Iubilee. From the end of those seals, the world is measured to her end by *seven trumpets*; Rev. 8:2 and

[a] After Mr Robert Pont his computation. Treatise of the last decaying age of the world, published Ann. Dom. 1600. Robert Pont. Treatise of the last age, p. 17.

2, and 9:7, each containing 245 yeeres [a] [as some conjecture, about 440 yeares hence, the truth will appear: Enoch the seventh from Adam; having lived so many yeares, as there are dayes in the yeare, 365, was translated of God in a Sabbaticall yeare. Moses the seventh from Abraham, as another Enoch, is buried of God, [b] but born in a Sabbaticall year of the world, 2373 & in the 777 year since the flood after [c] Broughtons computation, is saved, as a new Noah in a reed Ark, and liveth a Builder of the Church; so long as Noah was building the Ark, 120 yeares. The promise was made to Abraham in a Sabbaticall year, being the 2023 of the World. The fixth yeare of Ioshuah, being 2500 yeares from the Creation of the world, wherein the land was possessed, and divided among the Children of Israel, was a Sabbaticall yeare, and the [d] 50 Iubilee from the Creation of the world. At this yeare Moses begins his Iubilee, by which [as with a chain of thirtie links] he tyeth the parting of Canaans possession to the Israelites by Ioshuah; to the opening of the Kingdome of Heaven to all beleevers by Iesus. And so carryeth the Church of

[a] Napier on the Revel. Proposition 6, 8, 9. & his resolution. [b] Pont. of the last age of the world, part. Buchol 2. Index Chr. [c] Broug. consent. A M. 1430. Deut. 34 Pont. Ibid. & Scaliger. Buchol. [d] Pont pag. 21. Buch Chron apud A. M. a 500. [e] Iubilee some derive of Trumpets of Rams horns, wherewith the Iubilee was sounded; others from Iuba, a stream, because they carry us to the death of Christ, the author of our eternall rest & joy. Isa. 61 Luk. 4.

of the Iews by a [e] joyfull ſtream of Iubilees from the Type to the ſubſtance from Canaan to Heaven, from Ioshuah to Ieſus; for Chriſt at the end of Moſes thirtie Iubilees, and the beginning of the 20 yeare of his age at his Baptiſme openeth heaven, and gives the cleareſt viſion of the bleſſed Trinity, that was ſeen ſince the world began. And by the ſilver trumpet of his Goſpell, proclaims, according to the Prophecie of Eſay: eternall Redemption to all that repent, and beleeve in him.

And the yeare of our Saviour Chriſts birth, being the 3948 of the world, was at the end of a Sabbaticall yeare; and the [a] 564 *Septenary* of the World. Moſes maketh the common age of all men, to be ten times ſeven. Pſalme 90. and every ſeventh yeare commonly produceth ſome notable [b] change or accident in mans life: And no wonder, for as *Hipocrates* affirmeth, that a child in his mothers womb, on the ſeventh day of his conception, hath all his members finiſhed, and from that day groweth to the perfection of birth: which is alwayes either the ninth, or ſeventh moneth. At ſeven yeares old, the child caſts his teeth, and receives new. And every ſeventh yeare

(a) Pont of the laſt decaying age of the world pag. 12: [b] Expertum eſt in pleriſque omnibus 63 annum cum periculo & clade aliqua venire, aut corporis morbique gravitate, aut vitæ interitus, aut animi agritudinis, Agell. l. 15. c. 7. Aug. in Ep. ad Cæſium nepotem exultat, ſe finaltera communem ſenierum omnium 63 evaſiſſe. Bodin. Repub. lib. 4. cap. 2.

yeare after, there is some alteration or change in Mans life, especially at nine times seven, the *Climacterick* yeare, which by experience is found to have been fatal to many of those learned [a] men, who have been the chiefest lights of the World. And if they escaped that yeare, yet most of them have departed this life in a *septenary* yeer. Lamech dyed in the year of his life, 777. Methusalem, the longest liver of the sons of men, dyed when he began to enter his nine hundreth and 70 yeare. Abraham dyed, when he had lived 25 times 7 yeeres, Iacob when he had lived 21 times 7 yeers. David after hee had livid 12 times 7 yeeres. So Sid Galen, so did Petrarch, who (as Bodin noteth) dyed on the same day of the yeare that he was born: so did the Maiden Queen (b) Elizabeth, of blessed and never-dying memory, who came into this world the Eve of the Nativity of the blessed Virgin Mary: and went out of this World on the Eve of the Annunciation of the Virgin Mary. Hippocrates dyed in his 15 *septenary*. *Hirone*, and *Isocrates*, in their 13. *Plini*, Bartolus, & Cæsar, in their 8 *septenary*. And Iohannes *de temporibus*, who lived 361 yeares, dyed in the 53 *septenary* of his life. The like might be observed of innumerable others. And indeed, the whole life of a man is measured by the Sabbath: for

(a) *Aristotle, Cicero, Bernard, Bocas, Erasmus, Luther, Melancthon, Sturmius.* (b) She was, she is, what can there more be said? in earth the first, in heaven the second Maid.

how (a) many yeeres soever a man liveth here, his life is but a life of seven dayes multiplyed: that in the number of 7 there is a mysticall perfection, which our understanding cannot attain unto.

All which Divine disposition of admirable things, so oft by sevens, call upon us to a continuall meditation of the blessed Seventh-day Sabbath, in knowing and worshipping GOD in this life: that so, from Sabbath to Sabbath, we may be translated to the eternall glorious Sabbath of rest and blisse, in the life to come.

By the consideration whereof, any man that looketh into the holy History, may easily perceive, that the whole course of the world is drawn, and guided by a certain chain of Gods providence, disposing all things in number, measure, (b) & weight: All times are therefore measured by the Sabbath; so that time and the Sabbath can never be separated: And the *Angell* sweares, Rev. 10. 6. that this *measuring of time* shall continue, till that time shall be no more: And as the Sabbath had its first institution in the *first Book* of the Scriptures, Gen. 2. 3. so hath it his confirmation in the *last*:

(a) *Climax vitæ virorum fere septenariis, aut novenariis: annorum vero senariis definitur*, Bodin, de Repub. lib. 4. p. 2. (b) *H. Wolph proem Chro. Tempus est rerum mundanarum duratio extrinsecus observata*, H. Wolph Chi. cap. 1. *Tempus cum mundo cepit, & una desiturum est.* ib. *Si quid unquam tota die per orbem frequentat Ecclesia. Nam hoc quo tempore faciendum sit disputare, insolentissima insania est.* Epist. 118. ad Ian. Synod. Col per. 9. cap. 9. Jgnat. ad Magnes.

*laſt*: Rev. 1. 10. and as this Book doth authorize this day, ſo this day graceth the Book: in the matter thereof was revealed upon ſo holy a day, the Lords revelation upon the Lords Day. As well therefore may they pull the Sun, Moon, and Stars out of the Heavens, as abolish the Holy Sabbath (Times Mete-rod) out of the Church: ſeeing the Sabbath is ordained in the Church [as well as the Sun and Moon in the firmament] for the diſtinction of times.

8. Becauſe that the whole Church by an univerſall conſent, ever ſince the Apoſtles time, have ſtill held the commandement of the Sabbath, to be the morall and perpetuall Law of God, and the keeping of the Sabbath on the firſt day of the week to be the inſtitution of Chriſt and his Apoſtles.

The Synode, called *Synodus Colonienſis*, ſaith that the Lords Day hath been famous in the Church ever ſince the Apoſtles time, Ignatius Biſhop of *Anteoch*, living in S. Iohns time, ſaith *Let every one that loveth Chriſt, keep holy the Lords Day, renowned by his Reſurrection, (a) which is the Queen of dayes, in which death is overcome, and life is ſprung up in Chriſt.* Iuſtine *Martyr*, who lived not long after him, ſheweth how the Chriſtians kept their Sabbath on the Lords Day, as we do. (b) *Origen*, who lived about 180 yeers after Chriſt, ſhews the reaſon why the Sabbath is tranſlated to the Lords Day. *Auguſtine*

(a) *Apolog.* 1. (b) *Origin. Homilia* 7. *ſuper Exod.* 1. *Epiſt. ad jan.* 119. *c.* 13, *&* *ad Caſſul. Epiſt.* 86 *Auguſt. temp. ſerm.* 251.

*gustine* saith, That the Lords Day was de-
ed unto the Church by the Resurrection of
e Lord upon that Day. *Et ex illo cepit habere*
*ctivitatem suam*, and by Christ it was first ordai-
ed to be kept holy. And in another place[a], that
e Apostles appointed the Lords Day to be kept
ith all religious solemnitie, because that upon
at Day our Redeemer rose from the dead, which
lso is therefore called the Lords Day.

s therefore *David* said of the *citie of God*, Ps. 87:
so may I say of the Lords Day, *Glorious things*
*e spoken of the Day of the Lord*: for it was the
th-day of the world, the first day wherein all
eatures began to have being. In it, Light
s drawn out of darknesse. In it, the Law was
ven on Mount Sinai. In it, the Lord rose from
eth to life. In it, the Saints came out of their
aves, assuring that on it Christians should rise
newnesse of life. In it, the Holy Ghost descen-
d upon the Apostles. And it is very probable,
at on the seventh Day, when the seven Trum-
ts have blown, the cursed Iericho of this world
ll fal, Iosh. 6: 13. and our true Iesus shall
e us the promised possession of the heavenly
anaan. Rev. 10: 7.

He that would see the uniform consent of An-
quitie, and practice of the Primitive Church in



[a] *Aug. de tem. serm.* 251, & 154. *Conc. Const.*
8. *Wolphius Chr. l.* 1. *cap.* 10. *Muss Bipont postil.*
*Pasch. Matth*, 27. 52, *Godoman. Annal, Ann.*
2315,

this point, let him read (*a*) *Eusebius* Eccleſiaſtical hiſtory, *Lib.* 4. *c.* 23. *Tertullian lib. de Idolola triac.* 14. *Chryſ. Serm.* 5. *de reſurrectione. Con ſtitut. Apoſt. lib.* 7. *cap.* 37 *Cyril, in Iohan, lib* 12. *cap.* 58. Of this judgement are all the ſound new writers. See Fox on the *Rev.* 1. 10. *Bucer. in Matt.* 12, 11, *Gualt. in Malac.* 3. *Hom.* 23 *Fulke* on the *Rhemiſts Teſt. Rev.* 1. 10. *Chem Exam. Con. Trid. par.* 4. *De diebus Feſtis, Wolph Chronol. lib.* 2. *cap.* 1. (*b*) *Armin. Theſin præcept* and innumerable others. Learned Iunius ſhall ſpeak for all: *Quamobrem cum Dies Dominicus*, &c. *Wherefore ſeeing the Lords Day is by the fact of Chriſt*, (viz, *his Reſurrection, often appearing to his Diſciples upon that day by the example and inſtitution of the Apoſtles and by the continuall practice of the Ancient Church, and by the teſtimony of the Scripture, obſerved and ſubſtituted into the place of the Iewiſh Sabbath*; inepte faciunt, *they do ſoolishly, who ſay that the obſervation of the Lords day is of tradition, and not from the Scripture, that by this meanes they might eſtabliſh the traditions of men.* And again. *The cauſe of this change is the reſurrection of Chriſt, and the benefit of the reſtoring of the Church by Chriſt, the remembrance of which benefit did ſucceed into the place of the memory*

[*a*] *Aug. ad Caſul. Epheſ.* 86, *& ad Ian.* 119. *Aug. Serm. tem.* 151, *&* 154, *& Con.* 6. *Cauſ can*, 8. (*b*) *Non dubitamus quin varie apud Chriſtianos Sa tum violetur, non abſtinendo ab iis quæ aliis diebus l ſunt. Armin, Iunius prælect. in Gen* 23.

the creation. Non humana traditione, sed Christiipsius observatione & instituto: *Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every eighth day after, unto his ascention into heaven, did appear unto his Disciples, and came unto their assemblies.*

9. Because that the Lord himself expoundeth the end of the Sabbath, to be a (*a*) *signe* and document *for ever, betwixt him and his people, that he is Jehovah by whom they are sanctified*; Exod. 31: 13. 14, &c. Eze. 20: 12. 20, Ezech. 46: 1, 2, 3, &c. Exod. 35: 2. & therefore must one of them be worshipped: & upon the pain of death, chargeth his people for ever to keep this memoriall unviolated. But this end is morall and perpetuall: Therefore the Sabbath is morall and perpetuall. What *God hath perpetually sanctified, let no man ever presume to make common or prophane.* Acts 10: 15. Upon this ground it is, that the Commandement tearmes this day, the *Sabbath of the Lord thy God.* Isa. 58: 13. And God himself calls it, his holy day. And upon the same ground likewise, the old Testament consecrated all their Sabbaths and holy dayes, to the worship and honour of God alone. To dedicate therefore the Sabbath to the honour of any creature, is grosse Idolatry. For the first Table makes it a part of Gods worship, to have a Sabbath to his honour: as both *Levit.* 23. 3, 37, 38, &c. and *Ezech.* 20. 12. *Nehem.* 9. 14. the Sabbath is put for the *whole*



(*a*) *Armin disput. Theol. in præcept.* 4 *Thes.* 14.

*worship of God.* And our Saviour teacheth, *that we must worship the Lord God onely*, Matth. 4. and therefore keep a Sabbath to the onely honour of God. The holy Ghost notes it as one of Jeroboams greatest sins: That he ordained a feast *from the device of his own heart*, 1 *King.* 12.33. And God threatneth to visit Israel for keeping the dayes of Baalim: that is, of *Lords*, as *papists* do of Saints, *Hos.* 2. 13. and saith, that such forget him. And so indeed none are lesse carefull in keeping the Lords Sabbath, than they who are most superstitious observers of mens holy dayes. (a) The Church of *Rome* therefore commits grosse idolatry.

First, in taking upon her to ordain Sabbaths which belongs onely unto the Lord of the Sabbath to do.

Secondly, in dedicating those holydayes to the honour of creatures, which in effect is to make them sanctifying gods.

Thirdly, in tying to those dayes, Gods worship, prayers, fasting, and merits.

Fourthly, in exacting on these dayes of mens invention, a greater measure of solemnity and sanctification, then upon the Lords Day, which is Gods commandement: which in effect is to prefer Antichrist before Christ. Our Church hath justly abolished all superstitious and idolatrous feasts, and onely retains a few holy-dayes to the honour of God alone, and easing of servants.

De

(a) Reade H. Wolphius *Chr. de Tem. lib.* 2. *cap.* 4. *p.* 1. & 7. *p.* 104, &c.

Deut. 5. 14. though long cuſtome forceth to uſe the old names, for civill deſtinction: As *Luke* uſed the prophane names of *Caſtor* and *Pollux*, *Acts* 28, 11. and chriſtians of *Fortunatus*, 1. Cor. 16. 17. *Mercurius* Rom. 16. 14. and *Iews*, of *Mardocheus day*. 2 Mac. 15. 37.

10. Laſtly, the examples of Gods judgements on ſabbath breakers, may ſufficiently ſeal unto them, whoſe hearts are not ſeared, how wrathfully Almighty God is diſpleaſed with them, who are willfull prophaners of the Lords Day.

The Lord (who is otherwiſe the God of mercy) commanded Moſes to ſtone to death the man, who [of *a preſumptuous minde*] would openly go togather ſticks on the Sabbath day Num. 15. 33. The fact was ſmall. True: but his ſin was the greater, that [for ſo ſmall an occaſion] would preſume to break ſo great a commandement.

*Nicanor* offering to fight againſt the Iewes on the Sabbath Day, was ſlain himſelf, and 35000 of his men. 1 Mac. 8: 27, 18.

[a] A husband-man griending corn upon the Lords Day, had his meal burnt to aſhes.

Another carrying corn on this day, had his barn, and all his corn therein, burnt with fire from heaven the next night after.

Alſo a certain Noble-man [prophaning the Sabbath uſually in hunting] had a child by his



(a) *Cant. Mag. del.* 12. *cap.* 6. *Diſp de tempore*, *num.* 1. 17. *Tho. Cant l.* 2. *de lapidio Temp. admit. vindict. in Theo. hiſt. Iohan, Fin.* I. 3. *de Miraculis.*

wife with a head like a dog, and with ears and chaps, crying like a hound.

A covetous Flax-wife at Kinſtat in France, *Anno.* 1559. uſing with her maides to work at her trade on the Lords day, it ſeemed unto them, that fire iſſued out of the flax, but did no harm: the next Sabbath it took fire indeed, but was quickly quenched: but not taking warning by this, the third Sunday after, it took fire again, burnt the houſe, and ſo ſcorched the wretched woman, with two of her children, that they dyed the next day: but (through Gods mercy) a child in the cradle was taken out of the fire alive and unburnt. [a] On the 13 of January, *Ann. Dom.* 1582, being the Lords Day, the Scaffolds fell in Paris Garden, under the people, at a Bear-baiting, ſo that eight were ſuddenly ſlain, innumerable hurt and maimed. A warning to ſuch, who take more pleaſure on the Lords day to be in a Theater beholding carnall ſports, then to be in the Church, ſerving God with the ſpirituall works of Piety.

Many fearefull examples of Gods judgements by fire, have in our dayes bin shewed upon divers townes, where the prophanation of the Lords Day hath been openly countenanced.

*Stratford* upon *Avon* was twice on the ſame day twelve-moneth [being the Lords Day] almoſt conſumed with fire: chiefely for prophaning the Lords Sabbaths; & for contemning his Word in the mouth of his faithfull Miniſters.

*Tevert*

[a] *Stows Abridgment. Anno* 1582. *Diſcite justitiam monitis Dominum non temnere Chriſtum.*

*Teverton* in *Devonshire*, [whose remembrance makes my heart bleed] was oftentimes admonished by her godly Preacher, that God would bring some heavy Judgement on the Town, for their horrible prophanation of the Lords Day, occasioned, chiefely, by their Market on the day following. Not long after his death, on the third of *April*, *Anno. Dom.* 1598. God [in lesse then half an houre] consumed, with a sudden and fearfull fire, the whole Town, except only the Church, the Court-house, & the Almes-houses, or a few poor peoples dwelling, where a man might have seen 400 dwelling houses all at once on fire, and above fiftie persons consumed with the flame. [a] And now again, since the former edition of this book, on the fift of *August Anno* 1612. [14 yeeres since the former fire] the whole Town was again fired, and consumed, except some thirtie houses of poor people, with the School-house, and Almes-houses. They are blind, who see not in this the anger of God. God grant them grace, when it is next built, to change their Market day, and to remove all occasions of prophaning the Lords Day. Let other Towns remember the Tower of *Siloe*, *Luke* 13. 4. and take warning by their neighbours chastisements; fear Gods threatnings, *Ierem.* 17, 7. and beleeve Godts

(a) Whilest the Preachers cryed in the Church prophanesse, prophannesse: Gain would not suffer them to hear: therefore when they cryed fire, fire, in the streete, God would not suffer any in help.

Gods Prophets, if they will prosper, 1 Chron 20, 20.

Many other examples of Gods judgements might be alleadged, but if these are not sufficient to terrifie thy heart from the wilfull prophanation of the Lords day, proceed in thy prophanation: it may be the Lord will make thee the next example, to teach others to keep his Sabbath better.

He punisheth some in this life, to signifie how he will plague all wilfull transgressours of his Sabbaths at the last day.

Thus we have proved, that the commandement of the Sabbath is Morall, and that the change of it from the Seventh, to the first day of the week, was instituted by the authoritie of Christ, and of his Apostles. But as in promulgating of the Law, divers ceremonies peculiar to the Iews, were annexed, the rather to bind that people to the more carefull performance thereof, as to the first commandement, their deliverance from Egypt, shadowing their redemption from Hell: to the fift commandement, length of dayes in Canaan, typing eternall life in Heaven: to the sixt commandement, Abstinence from blood and things strangled, figuring the care to abstain from all kinde of Murther; and to the whole Law, the ceremony of *Parchment-lace*, putting them in minde to keep within the limits of the Law. Num. 25: 38. So likewise to the fourth commandement were added some Ceremonies, which peculiarly belonged to the *Jews*, and no other people: as first the

the *double Sacrifices* Num 18: 9, 10. appointed for them on the ſabbath Day, ſhaddowing how God will be ſerved on the ſabbath, with greater obedience than on the week dayes. *Secondly*, the *rigid, and ſtrict ceaſing from making of Fire*, Exod. 35: 13. *dreſſing of meat*, Exod 16: 23. and all bodily labour, both *remembring* them of their full deliverance by Moſes Deut. 5: 5. conduct from the fiery Furnace, and ſlavery of Egypt, upon *that day* [a] as alſo ſhaddowing unto them the eternall redemption of their Souls from hell, by the death of Chriſt. Thirdly, the keeping of the Sabbath upon the preciſe ſeventh day, in order of the creation: ſhadowing to the Iews, that Chriſt by his death, and reſting on their ſabbath, in the Grave, ſhould bring them reſt and eaſe, from the burthen and yoke of the Legall ceremonies, *which neither they nor their Fathers were able to bear.* Acts. 15, 10. Coloſſ. 2. 16, 17.

And howſoever in Paradiſe before mans Fall, the keeping of the Sabbath on the ſeventh day of the creation, was not a ceremony, but an Argument of perfection: yet after the Fall, it became ceremoniall and ſubject to change in reſpect of the reſtauration by Chriſt, as Mans life before the fall, being Immortall, became afterwards mortall: and nakednesſe being an ornament be-



[a] It was the Sabbath day, on which Moſes, & the children of Iſrael ſang to God, when Pharaoh and his Hoſte were drowned in the Sea. Exod. 15. See Trem. & Iunius on Deut. 5: 15, and on Exod. 12: 15.

fore, became afterwards a shame: and Marriage became a type of the *Mysticall union* betwixt Christ and his *Church*, Ephes. 5. And to fulfill the Ceremonies [added for the Iews sake unto the Sabbath] Christ at his Death rested in the grave all the Iewish Sabbath Day; and by that rest, fulfilled all these ceremoniall necessaries. Now, as the ceasing of ceremonies annexed to the 1, 5, and 6. Commandements, and to Marriage, did not abolish those commandements, and Marriage; nor cause them to cease from being the perpetuall Rules of Gods worship, and mans righteousnesse; no more did the abrogating of the Ceremonies annexed to the Sabbath, abolish the moralitie of the commandement of the Sabbath; so that though the ceremonies be abolished, by the accesse of the Substance; & the Shaddow overshadowed by the Body; [which is Christ] yet the holy rest [which was commanded and kept, before either the Iews were a people, or those ceremonies annexed to the Sabbath] still continued as Gods perpetuall law, whereby all the posteritie of Adam are bound to rest from their ordinary businesse, that they may wholy spend every seventh day in the solemn worship, and onely service of God their creator and redeemer; but in the substance of the fourth commandement, there is not found one word of any ceremony.

The chief objections against the morality of the Sabbath, are three.

1. That of Paul to the Galatians, Gal. 4. 10.

*Ye observe days, and moneths, and times, and yeeres*, &c. But there the Apostle condemnes not the moral sabbath [which we call the Lords Day, and which he himself ordained according to Christs commandement in the same churches of Galatia and Corinth, 1 Cor. 16: 1. and 14 37. and kept himself in other churches Acts 20: 7.] but he speaks of the Iewish dayes, and times, and yeeres, and the keeping of the Sabbath on the seventh Day from the creation, which he tearmeth *shaddows of things to come*, Col. 2: 17. abolished now by Christ the body; and in the Law are called sabbaths, but distinguished from the morall sabbath. Levit. 23: 37, 38.

2. That of Paul to the Colossians: *Let no man therefore comdemn you in meat and drink, or in respect of an holy day, or of the new moon, or of the sabbath dayes.* Col. 2: 16. But here the Apostle meaneth the Iewish ceremoniall sabbaths, not the Christian Lords Day, as before.

3. That of the same Apostle to the Romanes, *This man esteemeth one day above another day; and another counteth every day alike*, &c. Rom. 14: 15.

But S. Paul makes no such account: for the question there is not between Iew and Gentiles, but between the stronger and weaker Christians; Rom 15: 1. The stronger esteemed one day above another, as appears in that there was a day both commanded and received in the Church, every where known and honoured by the name of the Lords day. And therefore Paul saith here,

that he that observed this Day, observed it unto the Lord. The observation whereof, because of the change of the Iewish seventh day, some weak Christians [as many now-adayes] thought not so necessary: so that if men [because the Iewish day is abrogated] will not honour and keep holy the Lords Day, but count it like other dayes: it is an argument [saith the Apostle of their weakness, whose infirmity must be born, till they have time to be further instructed and perswaded. Other objections are frivolous, and not worth the answering.

## *The true manner of keeping holy the Lords Day.*

NOw the sanctifying of the Sabbath consist in two things. First, In resting from all servile and common businesse, pertaining to our naturall life. Secondly, in consecrating that rest wholly to the service of God, and the use of those holy means, which belong to our spirituall life.

### *For the first.*

1: The servile and commong works, from which we are to cease, are generally all civill works from the least to the greatest.

*More particularly*

First, from all the workes of our calling, though it were *reaping in the time of harvest* Exod.

Exod. 31: 20, 30. Exod. 31: 13, 14, 15. &c. Exod. 34. 21.

Secondly, from carrying burthens, as Carriers do: or riding abroad for profit, or for pleasure: God hath commanded that the beasts should rest on the Sabbath Day, because all occasion of travelling or labouring with them should be cut off from man. GOD gives them that Day a rest, and he that without necessity, deprives them of their rest on the Lords Day, the *groanes* of the poor tyred beasts, shall, in the day of the Lord, rise up in *Iudgment* against him. Likewise such as spend the greatest part of this day in trimming, painting and pampering of themselves, like *Iezebels*, doing the devils work upon Gods Day. Nehe. 13: 39. Ier. 17: 21, 22, 27. Deut. 5: 14. Rom. 8: 22. Deut. 24: 4. 1 Cor. 9: 9.

Thirdly, from keeping of Faires or Markets, Nehe. 10: 15, 16, 17. which for the most part God punisheth with pestilence, fire, and strange floods.

Fourthly, from studying any Books or Science, but the holy Scriptures, and Divinity. For our study must be to be ravished in spirit upon the Lords Day. In a word, thou must on that day cease in thy calling to do thy work; that the Lord by his calling, may do his work in thee. For whatsoever is gotten by common working on this day, shall never be blessed of the Lord: but it will prove like Achans gold, which being got contrary to the Lords commandement, brought the fire of Gods curse upon all the rest which he had lawfully gotten.

gotten. And if Christ scourged them out as theeves, who bought and sold in his Temple, (which was but a ceremony shortly to be abrogated:) is it to be thought, that he will ever suffer those to escape unpunished, who (contrary to his commandement) buy and sell on the sabbath Day, which is his perpetuall Law? Christ calleth such, sacrilegious Theeves; and as well may they steal the communion cup from the Lords Table, as steal from God the chiefest part of the Lords Day, to consume it in their own lusts. Such shall one day find the Judgements of God heavier then the opinions of man.

Fifthly, from all recreations, and sports, which at other times are lawfull: Isa. 58: 13, 14. for if lawfull works be forbidden on this day, much more lawfull sports, which do more steal away our affections from the contemplation of heavenly things, then any bodily work or labour. Neither can there be unto any man (that *delighteth* in the Lord Psa. 37.) any greater *delight or recreation*, than the sanctifying of the Lords Day. For can there be any greater joy for a person condemned, than to come to his Princes house to have his pardon sealed? For one that is deadly sick, to come to a Physician that can cure him? Or for a prodigall child, that fed on husks with the Swine, to be admitted to eat the Bread of Life at his Fathers Table: Or for him who fears for sin the tidings of death, to come to hear from God the assurance of eternall life? If thou will allow thy self, or thy servant recreation; allow it in

in the six dayes which are thine: not on the Lords Day, which is neither thine nor theirs. No bodily recreation therefore is to be used on this day: but so far as it may help the soul to do more cheerfully the *service of the Lord*. Ephes. 5: 18, 19.

Sixtly, from *grosse feeding, liberall drinking* of Wine, too strong drink, which may make us either drowzy, or unapt to serve God with our hearts and minds. Rom. 2: 11. Deut. 28: 47.

Seventhly, from all talking about wordly things, Isa. 58: 15. which hindereth the sanctifying of the *Sabbath*, *more* than working, seeing one may work alone, but cannot talk but with others.

He that keeps the sabbath onely by resting from his ordinary work, keeps it but as a Beast. But rest on this day, is so far commanded to Christians, as it is an help to sanctification: and labour so far forbidden as it is an impediment to the outward and inward worship of God.

If then those recreations, which are lawfull at other times, are on the sabbath not allowed, much more those that are altogether at all times unlawfull. Who without mourning can indure to see Christians keep the Lords Day, as if they celebrated a feast rather to Bacchus, then to the honour of the Lord Iesus, the Saviour and Redeemer of the World? For having served God but an houre in outward shew, they spend the rest of the Lords Day, in *sitting down to eat and drink, and rise up to play*; 1 Cor. 10: 7. First, balasting

their

their bellies with eating and drinking, and then feeding their luſts with *playing and dauncing*, Exod. 31: 7, 18, 19. Againſt which prophanation, all holy Divines, both old and new, have in their times moſt bitterly inveighed. In ſo much, that Auguſtine affirmeth, that *it was better to plough then to dance upon the Sabbath Day.*

Now in the Name of Almighty God (who reſted, having created Heaven and Earth:) and of his eternall Son Jeſus, and Redeemer of his Church, who ſhall ſhortly come, on the dreadfull day of Doom, to judge all men according to the obedience which they have ſhewed to his commandements; Acts 17: 31. Rom. 2: 12. &c. 2 Theſ. 1: 8. &c. I require thee who readeſt theſe words, as thou wilt anſwer before the face of Chriſt, and all his holy Angels at that day, that thou better weigh and conſider, whether Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Cheſteplaying, Bowling, Shooting, Bear-baiting, Carowſing, Tipling, and ſuch other fooleries of Robin-hood, Morice-dauncers, Wakes, and May-games, be exerciſes that God will bleſſe and allow on the Sabbath Day. And ſeeing that no action ought to be done that day, but ſuch as whereby we either bleſſe God, or look to receive a bleſſing from God: how dareſt thou do thoſe things on that bleſſed day, on which thou dareſt not to pray to God to beſtow a bleſſing on it to thy uſe? Hear this, and tremble at this, O prophane youth of prophane age!

O heart all frozen, and void of the feeling of

the grace of God! that having every day in six, every hour in every day, every minute in every hour, so tasted the sweet mercy of thy God in Christ, without which thou hadst perished every moment! Yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters service that one day of the week, which he had reserved for his own praise and worship: Let men, in defence of their prophaneness, object what they will, and answer what the devill puts in their mouthes; yet I would wish them to remember, that seeing it is an ancient tradition in the Church, that the Lords *second comming* shall be upon the *Lords Day*, (a) how little joy they should have, to be overtaken in those carnall sports, to please themselves: when their Master should find them in spirituall Exercises, serving him. The prophanest wretch would then wish rather to be taken kneeling at prayers in the Church, then skipping like a Goat in a dance. If this cannot move, yet I would wish our impure Gallants to remember, that whilest they thus dance on the Lords Day, (contrary to the Lords commandement) they do but dance about the pits brink; and they know not which of them shall first fall therein. Whereinto being once faln, without repentance, no greatnesse can exempt them from the vengeance of that great GOD, whose commandement (contrary to their knowledge and conscience) they do thus presumptuously transgresse. If then Gods commandements cannot deterre thee: nor Gods

(a) *Leslius l. 7 c. 2.*

God: Word advise thee: I say no more, but what S. John said before me, Rev. 12: 11. *He which is filthy, let him be filthy still.* (a)

*For the second.*

2. The consecration of the sabbaths rest consists in performing three sorts of duties: First, before; Secondly, at; Thirdly, after the publike exercises of the Church.

The duties to be performed before the publike exercises, are;

1. To give over working betimes on the Eve, that thy body may be the more refreshed, and thy mind the better fitted to sanctifie the Sabbath on the next day. For want of this preparation, thy self and thy servants being tyred with labour, and watching the night before, are so heavy, that when you should be serving God, and *hearing what his Spirit saith unto his Church*, Rev. 2: & 3. for your souls instruction; you cannot hold up your heads for sleeping: to the dishonour of God, the offence of the Church, and the shame of your selves; therefore the Lord commands us not only to keep Holy: but also to Remember a fore-hand the sabbath day, to keep it holy, by preparing our hearts, and removing all businesse that might hinder us *to consecrate it at a glorious Day unto the Lord.* Isa 56: 2, &c. & 58, 13, &c. Therefore whereas the Lord in the other commandements doth

(a) This was the last and heaviest curse that S. John wished spiritual Babylon.

doth but either bid or forbid: he doth both in this commandement, and that with a speciall *memorandum*; As if a Master should charge his servant to look well unto ten things of great trust; but to have a more speciall care to remember one of these ten, for divers weightie reasons, should not a faithfull servant that loves his Master, shew more speciall care unto that thing above all other businesses?

Thus Moses taught the people overnight to remember the Sabbaths, Exod. 16:23, &c. and it was an holy custome among our fore fathers, when at the ringing to Prayer on the Eve before, the Husbandman would give over his labour in the Field: and the Tradesman his work in the Shop, and go to Evening Prayer in the Church, to prepare their souls; that their minds might more cheerfully attend Gods worship on the Sabbath Day.

2. To possesse that night *thy vessell in Holinesse & honour*: that thou mayest present thy soul more purely in the sight of God, the next morning. Exod. 9:24. 1. Cor. 7:5. Gen. 35:2. 1 Thes. 4:4. 1 Sam. 21:5.

3. To rise up early in the Morning on the Sabbath Day. Be carefull therefore to rise sooner on this day, then on other dayes: by how much the service of God is to be preferred before all earthly businesses: For there is no *Master* to serve so good *as God*; and in the end, no work shall be better rewarded than his service. Exod 19:16 Psal. 9:12. Eccles. 4:17.

4. When

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Thus Moses taught the people overnight to remember the Sabbaths, Exod. 16:23, &c. and it was an holy custome among our fore fathers, when at the ringing to Prayer on the Eve before, the Husbandman would give over his labour in the Field: and the Tradesman his work in the Shop, and go to Evening Prayer in the Church, to prepare their souls; that their minds might more cheerfully attend Gods worship on the Sabbath Day.

2. To possesse that night *thy vessell in Holinesse & honour*: that thou mayest present thy soul more purely in the sight of God, the next morning. Exod. 9:24. 1. Cor. 7:5. Gen. 35:2. 1 Thes. 4:4. 1 Sam. 21:5.

3. To rise up early in the Morning on the Sabbath Day. Be carefull therefore to rise sooner on this day, then on other dayes: by how much the service of God is to be preferred before all earthly businesses: For there is no *Master* to serve so *good as God*; and in the end, no work shall be better rewarded than his service. Exod 19:16 Psal. 92. 12. Eccles. 4:17.

4. When

4. When thou art up, consider with thy self, what an impure sinner thou art, and into what an holy place thou goest to appear, before the most holy God, who seeth thy heart, and hateth all impuritie and hypocrisie. Examine thy selfthere-fore before thou goest to Church, what grievous sins thou hast committed the week past, confesse them unto God, and earnestly pray for the pardon and forgivenes of them; and so reconcile thy self with God in Christ. Renew thy vows to walk more conscionably, and pray for an increase of those graces, which thou hast, and a supply of those which thou wanteſt. But especially pray, that thou mayest have grace to hear the Word of God read and preached with profit: and that thou mayest receive the holy Sacrament with comfort (if it be Communion day) that God by his holy Spirit would assist the Preacher, to speak some-thing that may *kill thy sin, and comfort thy soul*: Col. 4: 3. which thou mayest do in this, or the like sort.

## *A Morning Prayer for the Sabbath Day.*

O Lord most high, O God eternall, *all whose works are glorious and whose thoughts are very deep: there can be no better thing, than to praise thy Name, and to declare thy loving kind-nesse in the morning, on thy holy and blessed Sab-bath Day.* Psalm 92: 1, 2, 3. For it is thy will and Commandement, that we should sanctifie this day in thy service and praise: and in the thanks-

thankfull remembrance, as of the creation of the world by the power of thy Word: so of the redemption of Mankind by the death of thy Son. *Thine (O Lord) I confesse, is greatnesse, and power, and glory, and victory, and praise; for all that is in Heaven and earth is thine: Thine is the kingdome, O Lord, and thou excellest as head over all. Both riches and honour come of thee, and thou rulest over all, and in thine hand is power and strength: and in thine hand it is to make great, and to give grace unto all* 1 Chro. 25: 11, &c. Now therefore, *O my God*, I praise thy glorious Name; that whereas I a wretched sinner, having so many wayes provocked thy Majesty to anger and displeasure, thou notwithstanding, of thy favour and goodnesse, (passing by my prophaneneſſe and infirmities) hast vouchsafed to adde this sabbath again unto the number of my dayes. And vouchsafe, O heavenly Father, for the merits of Jesus Christ thy Son (whose glorious Resurrection thy whole Church celebrateth this day) to pardon and forgive me all my sins and misdeeds. Especially, O Lord, (a) cleanse my soul from those filthy sins, with the blood of thy most pure and undefiled *Lambe*, Iohn. 1: 29. *which taketh away the sins of the world*. And let thy Holy spirit more and more subdue my corruptions, that I may be renewed after thine own Image, to serve thee in newnesse of life, and holines of conversation. And as of thy mercy, thou hast brought me to

(a) Here thou mayest confesse whatsoever sin of the last week clogs thy conscience.

to the beginning of this blessed day: so I beseech thee, make it a day of Reconciliation, betwixt my sinfull soul, and thy Divine Majesty. Give me grace to make it a day of Repentance unto thee, that thy goodnesse may seal it to be a day of pardon unto me: and that I may remember that the keeping Holy of this day is a commandement which thine own finger hath written: that on this day *I* may meditate on thy glorious works of our creation and redemption, and learn how to know and to keep all the rest of thy holy Lawes and commandements. And when anon I shall with the rest of the holy Assembly appear before thy presence in thy House, to offer unto thee our Morning sacrifice of praise and Prayer, and to hear what thy Spirit, by the preaching of thy Word, shall speak unto thy servant: O let not my sins stand as a Cloud, to stop my prayers from ascending unto thee, or to keep back thy Grace from descending by thy Work into my heart. I know, O Lord, and tremble to think, that three parts of the good seed falls upon bad ground: Matt. 13. 1, and Luke 8. 25. O let not my heart be like the *Highway*, which through hardnesse, and want of true understanding, receives not the Seed, till the evill one commeth, and catcheth it away: nor like to the stony ground, which heareth with joy for a time, but falleth away as soon as persecution ariseth for thy Gospels sake: nor like the *Thorny ground, which by the cares of the world, and the deceitfulnesse of riches, choketh the word which it heareth, and makes it altogether unfruitfull;*

unfruitfull: but that, like unto the good ground, I may hear the Word, with an *honeſt and good Heart, underſtand it, and keep it, and bring forth fruit with patience*, in that meaſure that thy Wiſdome ſhall think meet for thy glory, and mine everlaſting comfort. Open likewiſe, I beſeech thee, O Lord, the *door of utterance*, unto thy faithfull ſervant, whom thou haſt ſent unto us, Col. 4: 8. *to open our eyes, that we may turn from darkenes to light, and from the power of Satan, unto God; that we may receive forgiveneſſe of ſins, and inheritance among them which are ſanctified, by faith in Chriſt.* Acts. 26: 18. And give me grace to ſubmit my ſelf unto his Miniſtery, as well when he terrifieth me with judgements, as when he comforteth me, with thy Mercies, and that I may have him in *ſingular love for his works ſake*; 1 Theſ. 5: 13. Heb. 13: 17. 1 Cor. 11: 10. Epheſ. 3: 10. 1 Pet. 1: 12. becauſe he watcheth for my ſoul, as he that muſt give an account for the ſame unto his Maſter. And give me grace to behave my ſelf in the holy Congregation with comelineſſe and reverence, as in thy preſence, and in the ſight of thy holy Angels. Keep me from drowzineſſe and ſleeping, and from all wandering thoughts, and worldly imaginations: ſanctifie my Memory, that it may be apt to receive, and firm to remember thoſe good and profitable Doctrines, which ſhall be taught unto us out of thy Word: And that, through the aſſiſtance of thy holy Spirit, I may put the ſame leſſons in practice, for my direction in proſperity, for my

consolation in misery, for the amendment of my life, and the glory of thy Name. And that this day, which godlesse and prophane persons spend in their own lusts and pleasures, I (as one of thy obedient Servants) may make my chief delight to consecrate it to thy glory & honour, not doing mine own wayes, nor seeking mine own wil, nor speaking a vain word; but that ceasing from the works of Sin, aswell as from the works of mine ordinary calling, I may through thy blessing, feel in my heart the beginning of that eternall Sabbath, which in unspeakable joy & glory I shall celebrate with thy *Saints and Angels*, Isa. 66. 23. to thy praise and worship in thy heavenly Kingdome for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lords Jesus, in that form of Prayer which he hath taught me: *Our Father*, &c.

Having thus in private prepared thine own soul, if thou hast the charge of a family, call all thy houshold together, read a Chapter, and pray as in the week dayes: but remember so to dispatch these private preparations and duties, as that thou and thy family may be in the Church, before the beginning of Prayers: Else our private exercises are rather an hindrance than a preparation. And as thou (and thy houshold) do go in all reverence towards the Church, let every one meditate thus with himself.

## *Things to be meditated as thou goeſt to the Church.*

1. THat thou art going to the Court of the Lord, Pſal. 84. 4. and to ſpeak with the great God by *prayer*, and to hear his Majeſty ſpeak unto thee by his Word, and to receive his bleſſing on thy ſoul, and thy honeſt labour, in the ſix dayes laſt paſt.

2. Say with thy ſelf by the way: As the Hart brayeth for the rivers of waters, ſo panteth my ſoul after thee, O God My ſoul thirſteth for God, even for the living God: when ſhall I come and appear before the preſence of God. Pſal. 42: 1, 2. For a day in thy courts is better then a thouſand elſewhere: Pſal. 84: 10. I had rather be a doorkeeper in the Houſe of my God, then to dwell in the Tabernacles of wickedneſſe. Therefore I will come into thy houſe in the multitude of thy mercies, and in thy fear will I worship towards thine holy Temple. Pſalm. 5: 8.

3. As thou entreſt into the Church, ſay, *How dreadfull is this place? This is none other but the houſe of God, this is the gate of Heaven. Surely the Lord is in this place: God is in this people indeed.* Geneſ. 28: 16, 17. And proſtrating with thy face downward, being come to thy place, 1 Cor. 14: 25. ſay, *O Lord, I have loved the habitation of thy houſe, and the place where thine honour dwelleth* Pſalm. 26: 8. *One thing therefore have I deſi-*

*red of thee, that I will require, even that I m dwell in thy House all the dayes of my life, to hold thy beauty, and to visit thy Temple* Psalm. 27: 4. *therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and praise the Lor* Psalm. 27: 6. *Hearken unto my voice, O Lord when I cry; have mercy also upon me, and he me.* Psalm. 23: 6. *Doubtlesse, kindnesse and mer shall follow me all the dayes of my life, and I sh remain a long season in the house of the Lo* And this is that preparation, or looking to o feet, whereto Solomon adviseth us, before enter into the house of God. Eccle. 4: 27.

*The second sort of duties which are to be perfor med at the time of the Holy assembly.*

WHen Prayers begin, lay aside thine ow private meditations: and let thine He joyn with the Minister and the whole Church, being one Body of Christ; 1 Cor. 12: 12. a because that God is the God of order, he w have all things to be done in the *Church with o heart and accord*, Acts. 2: 2, 46, and 4. 32. a the exercises of the Church are common and p blike. It is therefore an ignorant pride, for a m to think his own private prayers more effectu than the publike prayers of the whole Churc Solomon. Eccl. 5: 1. therefore adviseth a man n to be rash, to utter a thing in the Church befo GOD. Pray therefore when the *Church pray*

sing when they sing, and in the action of kneeling standing, sitting, and such indifferent ceremonies (for the avoiding of scandall, the continuance of charity, and in testimony of thine obedience) (a) conform thy self to the manner of the Church wherein thou livest.

Whilest the Preacher is expounding and applying the Word of the Lord, look upon him, for it is a great help to stir up thine attention, and also to keep thee from wandering thoughts: *so the eyes of all that were in the Synagogue, are said to be fastned on Christ* whilest he preached, and *that all the people hanged upon him when they heard him.* Luke 4: 20. Luke 19: 48. Remember that thou art there as one of *Christs Disciples, to learn the Knowledge of Salvation, by the remission of sins, through the tender mercy of God,* Luke 7. 77.

Be not therefore in the School of Christ, like an idle boy in a Grammar-School, that often cometh, but never learneth his lesson; and still goeth to School, but profiteth nothing. Thou doest it in a child: Christ detesteth it in thee. To the end therefore that thou maist the better profit by hearing, mark.

1. The coherence and explication of the Text.

2. The chief summe or scope of the holy Ghost in that Text.



(a) *Cum Romam venio, jejuno Sabbato, cum hic sum non jejuno. Sic & tu, ad quam forte Ecclesiam veneris, ejus mores serva, si cuiquam non vis esse scandalo, nec quenquam habere. Ambr. Consil. Aug. Ep. ad Ian.*

3. The division or parts of the Text.

4. The doctrines: and in every doctrine the proofs, the reasons, and uses thereof.

A method of all others, easiest for the people (being accustomed thereto) to help them to remember the Sermon; and therefore much wished to be put in practice of all faithfull Pastors, who desire to edifie their people in the knowledge of God, and his true Religion.

If the Preachers method be too curious or confused, then labour to remember.

1. How many things be taught which thou knewest not before, and be thankfull.

2. What sins be reproved, whereof thy conscience tells thee that thou art guilty, *and therefore must be amended.*

3. What vertues he exhorteth unto, which are not so perfect in thee, and therefore endeavour to practise them with more zeal and diligence.

But in hearing, apply every speech as spoken to thy self, rather by God then by man: and labour not so much to hear the words of the preacher sounding in thine ear, as to feel the operation of the Spirit, working in thy heart. Isaiah 3, Acts 10: 33. 1 Cor. 17: 25. Gal. 4: 14, 1 Thes. 2: 13. Therefore it is said so often, *Let him that hath an ear, hear what the Spirit speaks to the Church.* Rev. 2: 7. And, *did not our hearts burn within us, whilest he opened unto us the scriptures?* Luk. 24. 32. And thus to hear the Word, hath a *blessing* promised thereto. Luk. 11: 28. It is the acceptablest *sacrificing* of our selves unto God.

Rom.

Rom. 15: 16. It is the *surest note* of Christs Saints, Deut. 33: 3. The *truest mark* of Christs sheep, Joh: 10: 27. the *apparanteſt ſigne* of Gods Elect, Joh 8: 47, and 19, 37 the very blood, as it were, which uniteth us to be the *ſpirituall kindred*, Luke 8: 21. Mark. 3: 35. Brethren and ſiſters of the ſon of GOD. This is the beſt Art of memory for a good hearer.

*When the ſermon is ended.*

1. Beware thou depart not like the nine Lepers, till that for thine inſtruction to ſaving health, thou haſt returned thanks and praiſe to GOD by an after prayer, and ſinging of a Pſalme: and when the bleſſing is pronounced, ſtand up to receive thy part therein, and heare it, as if *Chriſt himſelf* (whoſe Miniſter he is) did pronounce the ſame unto thee: for in this caſe it is true: *He that heareth you, heareth me:* Luk. 10: 16. and the ſabbath day is Bleſſed, becauſe God hath appointed it to be the Day, *Wherein by the mouth of his Miniſters, he will bleſſe his people, which hear his Word, and glorifie his Name.* Num. 6: 23, 27 For though the ſabbath Day in it ſelf be no more bleſſed then the other ſix dayes, yet (becauſe the Lord hath appointed it to holy uſes above others) it doth as far excell the other dayes of the Week, as the conſecrated bread, which we receive at the Lords Table, doth the common bread, which we eat at our own Table

1. If it be a communion day, draw neer to the Lords Table, in the wedding Garment of a faithfull and penitent heart, to be partaker of so holy a Banquet.

And when Baptisme is to be administred, stay and behold it with all reverent attention, that so thou mayest. First, shew thy reverence to Gods ordinance: Secondly, that thou mayest the better consider thine own engrafting in the visible body of Christs Church: and how thou performest the vows of thy new covenant. Thirdly, that thou mayest repay thy debts in praying for the Infant which is to be Baptized (as other Christians did in the like case for thee) that God would give him the inward effects of Baptisme, by his Blood and Spirit. Fourthly, that thou mayest assist the Church in praising God, for grafting another member into his mysticall Body, Fifthly, that thou mayest prove whether the effects of Christs death kill sin in thee; and whether thou be raised to newnesse of life by the vertue of his Resurrection: and so to be humbled for thy wants, and to be thankfull for his grace. Sixthly, to shew thy self to be a free man of Christs Corporation; having a voyce or consent in the admission of others into that holy Society.

3. If there be any *Collection* for the Poor, freely without *grudging* bestow thine Almes, as God hath blessed thee with ability. 1 Cor. 16:1. 1 Cor. 9: 5, 6, 7, &c.

And thus far of the duties to be performed in the holy Assembly.

Now of *the third sort of duties after the holy Assembly.*

AS thou returnest home, or when thou art entred into thy House, meditate a little while upon those things which thou hast heard. And as the *clean Beasts which chow the cud*; Lev. 11:3. so must thou bring again to thy remembrance, that which thou hast heard in the Church: And then kneeling down, turn all to a Prayer, beseeching God to give such a blessing to those things which thou hast heard, that they may be a *direction* to thy life; and a *consolation* unto thy soul. Ps. 119:11. For till the Word be made thine own, and as it were close hidden in our hearts, we are in danger, lest Satan steal it away, Matt. 13:19. and we shall receive no profit thereby. And when thou goest to Dinner, in that reverent and thankefull manner before prescribed, remember, according to thine ability, to have one or more poore Christians, whose hungry bowels may be refreshed with thy meat; imitating holy Iob; who protesteth, Iob. 31:17, 18. that *he did never eat his morsels alone, without the good company of the poor and Fatherlesse*; that is the Commandement of Christ our Master, Luke 14:13. Or at least wise, send some part of thy Dinner to the poor, who lyes sick in the back Lane, without any food. For this will bring a blessing upon all thy works and labours; and it will one day more rejoyce thy soul, than it doth now refresh

fresh his body, Heb. 9: 22. Deut. 15: 10. &c. when Christ shall say unto thee, O blessed Child of GOD, I was an hungry, and thou gavest me meat, &c. Matth. 25. 35. &c. And for as much as thou hast done it for my sake, to the least of these my brethren, I take it in as good part, as if thou hadst done it to mine own self.

When dinner is ended, and the Lord praised, call thy Family together, examine what they have learned in the sermon (a): commend them that do well, yet discourage not them whose memories or capacities are weaker, but rather help them; for their wils or minds may be as good. Turn to the Proofs which the Preacher alleadged, Acts 17: 11. Heb. 5: 14. Matt. 26. 30. Iames 5: 15. and rub those good things over their memories again. Deut. 6: 7, 30. Heb. 6: 1. Then sing a Psalme or more. If time permit, thou mayest teach and examine them in some part of the catechisme, conferring every point with the proofs of the holy Scripture. This will both increase our knowledge, and sharpen our memory, seeing by experience we find, that in every trade they who are most exercised, are ever best expert. But in any wise, remember so to dispose all these private exercises, as that thou mayest be with the first in the holy congregation at the Evening Exercise, where behave thy self in the like devotion and reve-

(a) If thou bee a private man, either perform these holy duties by thy self, or joyn with some godly Family in the performance of them.

reverence, as was prescribed for the holy Exercise of the Morning.

After Evening Prayer, and at thy supper, behave thy self in the like religious and holy manner, as was formerly prescribed. And either before, or after supper, if the season of the Yeare and Weather do serve.

1. Walk into the fields, and meditate upon the Works of GOD: Psal. 92: 5, & 19, 2, &c. and 8, 1, 3, &c. Rom. 1: 19, 20. for in every *creature* thou mayest read, as in an open *Book the Wisdome, Power, Providence, and Goodnesse of* Almighty God. (a) And how that none is able to make all these things in the variety of their forms, vertues, beauties, life, motions and qualities, *but our most glorious God.* Esai. 40: 26.

2. Consider how gracious he is, that made all these things to *serve us.*

3. Take occasion hereby to stir up both thy self and others to *admire* and *adore* his *Power, wisdome,* and *Goodnesse*: and to think what ungratefull wretches we are; if we will not (in all obedience) serve and honour him.

4. If any neighbour be sick or in any heavinesse, go to *visite* him; If any be fain at variance, help to reconcile them. Matt. 25: 35. Jam. 5: 14, &c.

To conclude, Three sorts of works may lawfully be done on the Sabbath Day.

1. Works of Piety, which either directly concern the *Service of God*, though they be



(a) *Præsentem warrat quælibet Herba Deum.*

performed by bodily labour, as under the Law the Priests did labour in killing & dressing the Sacrifices, and burning them on the Altar. Matt. 12: 5. And Christians under the Gospel, when they travell far to the places of gods worship, it is but a Sabbath dayes Iourney, Acts 1: 12. like to that of the *Shunamite*, 2 Reg. 4: 12. who travelled *from home*, to hear the Prophet on the Sabbath Day, because she had no teaching neer her own dwelling. And the Preacher, though he laboureth in the sweat of his brows, to the wearying of his Body, yet he doth but a Sabbath dayes work: For the holy end sanctifieth the work, as the *Temple* did the *Gold*, or the *Altar* the gift thereon. Matth. 23: 17, 19. Or else such bodily labour, whereby the people of God are assembled to his worship: as the sounding of Trumpets under the *Law*, or the ringing of Bells under the *Gospell*. Num. 10: 3. 2.

II. Works of Charity, as to save the life of a *man*, 1 Reg. 9: 8. Marke. 3: 4. or of *a beast*: Matt. 12: 13. to *fodder*, *water*, and *dresse cattell*: Luke 13: 15. To make honest provision of meat and drink, to refresh our selves, Matt. 12: 1. and to *relieve the poor*, Heb. 9: 12. 1 Cor. 11, 22, 34 to *visit the sick*, *to make collection for the poor*, 1 Cor. 16: 1. and such like.

III. Works of necessity, not fained, but present and imminent, and such as could not be prevented before, nor cannot be deferred unto another day. As to resist the Invasion of *Enemies*, or the Robberies of *Theeves*, to quench the rage

of Fire, and for Physicians to stanch, or let blood or to cure any other desperate disease, and for Midwives to help women in labour: Mariners may do their labours: Souldiers being assailed may fight: and Postes may ride for the publike good, and such like. (a) On these or the like occasions, a man may lawfully work: Yea, and when they are called they may upon any of these occasions go out of the Church, and from the Holy Exercises of the Word and Sacraments: provided all wayes, that they be humbled, that such occasions fall out upon that day and time: and that they take no Money for their pains on that day, but onely for their stuff, as in the fear of GOD, and conscience of his Commandement.

When the time of rest approacheth, retire thy self to some private place: and knowing that in the State of corruption no man living can sanctifie a Sabbath in that spirituall manner that he should, but that he commits many breaches thereof, in his Thoughts, Words: and Deeds, humbly crave pardon for thy defects, and reconcile thy self unto God, with this or the like Evening Sacrifice.

*A private Evening Prayer for the Lords Day.*

O *Holy, holy, holy, Lord God of Sabbath!* Isa. 6: 3. Suffer mee, who am but *dust and ashes*, Gen. 18: 27, to spake unto thy most glorious Majesty. I know that thou art a *consuming fire*. Heb.

(a) *Nuncius præceps excipitur a Sabbato. Iud. Comment. in Num.* 13, 5.

Heb. 12: 20. I acknowledge that I am but withered *ſtubble*, Iob. 11: 21. My *ſins are in thy ſight*, Pſal. 51: 3. and Satan *ſtands at my right hand* to accuſe me for them; Zach. 3: 12. I come not to excuſe, but to *judge* my ſelf worthy of all thoſe judgements, 1 Cor. 11: 31. which thy juſtice might moſt juſtly inflict upon me, a wretched creature, for my ſins and trangreſſions. The Number of them is ſo great, the Nature of them ſo grievous, that they make me ſeem vile in mine own eyes, how much more loathſome in *thy ſight*? 1 Sam. 6: 32. Luk. 15: 21. I confeſſe they make me ſo far from being worthy to be called thy ſon, that I am altogether unworthy to have the name of thy meaneſt *ſervant*. And if thou ſhouldeſt but recompence me according to my deſerts, the earth (as weary of ſuch a ſinfull burthen) ſhould open her mouth, and ſwallow me up, like one of Dathans family, Pſalm. 106: 17. into the bottomleſſe pit of Hell. For if thou diddeſt not ſpare the Naturall Branches, thoſe Angels of glorious excellency; but hurleſt them down from the *Heavenly habitations*, into the pains of Hellish darkneſſe, to be kept unto damnation, 2 Pet. 2: 4. when they ſinned but once againſt thy Majeſty, & didſt expell our firſt parents out of *Paradiſe*, Gen. 3: 13. when they did but tranſgreſſe one of thy Lawes: alas, what vengeance may I expect, who have not offended in one ſin onely: *heaping* daily ſin upon ſin, without any true repentance, Rom. 2: 5. *drinking iniquitie as it were water* Iob. 15: 16. ever powring in, but never powring out any filthineſſe:

nesse: and have transgressed not one, but All thy holy Laws and commandements; Yea, this present day, which thou hast straightly commanded me to keep Holy, to thy praise and worship, I have not so Religiously kept and observed, nor prepared my Soul in that holinesse and chastity of Heart, as was fit, to meet thy blessed Majesty in the holy Assembly of thy Saints. I have not attended to the Preaching of thy Word, nor to the administration of thy Sacraments, with that humility, reverence, and devotion, that I should. For though I was present at those Holy Exercises in my body, yet, Lord, I was overtaken with much drowzinesse: And when I was awake, my minde was so distracted, and carried away with vain and worldly thoughts, that my Soul seemed to be absent, and out of the Church. I have not so duely (as I should) meditated with my self, nor conferred with my Family, upon those good instructions which we have heard and received out of thy holy Word, by the publike Ministery. For default whereof, Satan hath stoln the most part of those instructions out of my Heart, and I wretched creature have forgotten them, as though they had never bin heard. And my Family doth not thrive in knowledge and sanctification under my government as they should. Though I know, where many of my poor brethren live in want and necessitie, and some in pain, and comfortlesse: yet I have not remembred to releeve the one with my almes, nor the other with consolations: but I have feasted my self, and satisfied mine own lusts.

I have

I have spent the most part of the day in idle talk, vain sports and exercises Yea, Lord, I have, &c. (a) And for all these my sins, my Conscience cryes guilty, thy Law condemnes me, & I am in thy hand, to receive the Sentence & Curse that is due to the willfull breach of so holy a Commandement. But what if I am by the Law condemned: yet, Lord, thy Gospel assures me that thy mercy is above all thy works: that thy grace transcends thy Law, & thy goodnesse delighteth there to reign, where sins do most abound. Psal. 105 : 6, Lam. 2: 13, Rom. 5: 20. In the multitude therefore of the Mercies and Merits of IESUS CHRIST my Saviour, I beseech thee, O LORD, (who despisest not the sighing of a contrite heart, nor desirest the death of a penitent sinner) to pardon and forgive me all those my sins, and all the errours of this day, and of my whole life, and free my soul from that Curse and Judgement which is due unto me for them. Thou that diddest justifie the contrite *Publican*, Luke 18: 13. for foure words of confession, and receivedst the Prodigall Child (when he had spent all the stock of thy grace) into favour upon his Repentance: pardon my sins likewise. O Lord, and suffer me not to perish for my transgressions. Oh spare me, and receive me into thy favour again. Wilt thou (O Lord) reject me, who hast received all *Publicans*, *Harlets*, and *Sinners*, that upon Repentance

(a) Here confesse whatsoever thou hast done that day by omission, commission, & then fetching from thy heart, a deep sigh, say:

penitance sued to thee for grace: Matt. 11:31, 32. shall I alone be excluded from thy mercy? Far be it from me to think so; for thou art the same God of mercy unto me, that thou wast unto them, and *thy compassions never fail*. Lam. 3: 22. Wherefore, O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy severe Iustice against me a sinner: but exercise thy long sufferance in forbearing thine own creature. I have nothing to present unto thee for a satisfaction, but onely those bloody wounds, bitter Death, and Passion, which thy blessed Son, my onely Saviour, hath suffered for me. Him (in whom onely thou art well pleased) I offer unto thee for all my sins, wherewith thou art displeased: Him my Mediatour, the request of whose blood, *speaking better things than that of Abel*, Heb. 12: 24. thy mercy can never gainsay. Illuminate my understanding; and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable lessons, which this day, and at other times, have been taught me out of thy holy Word, that I may remember thy commandements, to keep them, thy judgements to avoid them, and thy sweet promises to relye upon them in time of misery and distresse. And now, O Lord, I resigne my self to thy most holy will: O receive me into thy favour, and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by calling and creation. And give me grace so to keep holy thy Sabbaths in this life, as that

(when this life is ended) I may with all thy Saints and Angels, celebrate an eternall Sabbath of joyes and praise, to the honour of thy most glorious Name, in thy heavenly kingdome for evermore, *Amen.*

And then calling thy Family together; shut up the Sabbath with the Meditations and prayers before prescribed for thy family. And the Lord will give thee that night a more sweet & quiet rest then ordinary, & prosper thee the better in all the labours of the week following.

*Thus far of the ordinary Practice of Piety, both in private and publike.*

*Now followeth the extraordinary Practice of Piety, whereby God is glorified in our lives.*

THe extraordinary Practice of Piety, consists either in Fasting, or Feasting.

1. *Of the Practice of Piety in Fasting.*

There are divers kinds of fasting: First, (a) a constrained Fast, as when men either have not food to eat, as in the *Famine of Samaria*: 2 Kin. 6: 26. or having food, cannot eat it for heavinesse or sickenesse, as it befell them who where in the Ship with Saint Paul. Acts 27: 33. This is rather Famine, than fasting.

Secondly, A naturall Fast, which we undertake physi-

(a) *Jejunium Coactum.*

physically, for the health of our body. (a)

Thirdly, A civill Fast. (b) which the Magistrate enjoyneth for the better maintenance of the common-wealth, that by using Fish as well as flesh, there may be greater plenty of both.

Fourthly, A miraculous Fast. (c) as the forty dayes Fast of *Moses* and *Elias*, the types, and of Christ the substance. This is rather to be admired, than imitated.

Fifthly, A daily Fast, (d) when a man is carefull to use the creatures of GOD with moderation, that he is not made heavier, but more cheerfull, to serve God, and to do the duties of his calling. This is specially to be observed of Ministers and Judges. 1 Tim. 3:3. Tit. 2:3. Prov. 31:4, 5.

Sixtly, A religious Fast, (e) which a man voluntarily undertakes, to make his body and his soul the fitter to pray more fervently unto God, upon some extraordinary occasion. And of this Fast onely we are to treat. The Religious Fast is of two sorts, either private, or publike.

## 1. *Of a private Fast.*

THat we may rightly perform a private Fast, four things are to be observed; first, the Author: secondly, the time and occasion: thirdly, the manner: fourthly, the ends of private fasting.

1. Of

(a) *Physicum. Nihil periculosius habitudine corporis extremos; detrahendo sunt ergo per jejunium redundancia ne natura sub pondere fracta cumbat. Basil Ioan.* 1. (b) 3 *Politicum* (c) 4 *Miraculosum.* (d) 5 *Quotidianum.* (e) 6 *Religiosum.*

## 1. *Of the Author.*

The first that ordained Fasting, was God himself in (*a*) *Paradise*: and it was the first Law that God made, in commanding Adam to abstain from eating the forbidden fruit. God would not pronounce nor write his law without Fasting, and in his law commands also his people to fast. So doth our Saviour Christ teach all his Disciples under the New Testament likewise. By religious Fasting a man comes neerest the life of (*b*) Angels, and to do Gods will on earth, as it is done in heaven. Yea. [*c*] Nature seemeth to teach man this duty, in giving him a little mouth, and a narrow throat: for Nature is content with a little, Grace with lesse. Neither doth Nature and Grace agree in any one act better then in this exercise of religious Fasting: for it strengtheneth the memory, and cleareth the minde, illuminateth the understanding, and bridleth the affections, Mortifieth the flesh, and preserveth chastity; preventeth sickneſſe, and continueth health; it delivereth from evils, and procureth all kind of blessings.

By breaking this fast, the Serpent overthrew the first Adam, so that he lost Paradise. [*d*] But by keeping

(*a*) *Iejunium in Paradiso præscriptum est: reverere igitur jejunii canitiem, Basil. Hom c. de jejun. Exod.* 19, 3. *Lev.* 23. *Matth.* 6, 17. *and* 9, 15. (*b*) *Qui jejunat, Angelorum vitam vivit, & cum pauciſſimis contentus est, similitudine eos illis associatur, Basil. Hom de jeju.* [*c*] *Natura os Parvum & guttur arctum homini dedit.* [*d*] *Quandiu jejunavit Adam, in Paradiso fuit; comedit, & ejectus est. Hier.*

keeping a Fast, the second Adam vanquished the Serpent, and restored us into Heaven. Fasting, was she who covered Noah safe in the Ark, whom Intemperance uncovered, and left stark naked in the vineyard. By fasting, Lot quenched the flame of Sodom, whom drunkennesse scorched with the fire of Incest. Religious fasting, and talking with God, made Moses face to shine before men, when Idolatrous eating and drinking caused the Israelites to appear abominable in the sight of God. It kept Elias in an Angelicall Coach to Heaven: when voluptuous Ahab was sent in a bloody Chariot to Hell. It made Herod beleeve that John Baptist should live after death by a blessed Resurrection: when after an intemperate life, he could promise nothing to himself, but eternal death and destruction, O divine Ordinance of a divine Author!

## 2. *Of the Time.*

(a) The holy Scripture appoints no Time under the New Testament to fast: but leaves it unto Christians own free Choyce: Rom. 14: 3. 1 Cor. 7. to fast as occasion shall be offered unto them, Matth

[a] *Praeceptum esse jejunium video, quibus autem diebus oporteat jejunare, & quibus oporte at praecepto Domini vel Apostolorum non in venio definitum, Ang ad Cass. Ian. Ep. 6. In differenter jejunandum, ex arbitrio, non ex imperio ... discipline: pro temporibus, & causis uniuscujusque, Tert. ... Psych. Mont, haereticus primus erat, qui jejuniorum ... praescripsit. Euseb. Eccl. hist. lib. 5. c. 18. ex Apol.*

Matth. 9: 15. As when a man becomes an humble and earnest suiter unto God for the pardon of some grosse sin committed; or for the prevention of some sin, whereunto a man feels himself by Satan sollicited: or to obtain some speciall blessing which he wants: or to avert some Judgment which a man fears, or is already faln upon himself or others: or lastly, to subdue his flesh unto his spirit, that he may more cheerfully powre forth his soul unto God by prayer. Upon these occasions a man may fast a *day* Lev 23: 32. Iosh. 6: 7. 2 Sam. 3:3. *or longer*, Hest. 4:16. as his occasion requires, and the constitution of his body, and other needfull affaires will permit.

## 3. *Of the manner of a private Fast.*

The true manner of performing a private fast consists partly in outward, partly in inward actions.

The outward actions are, to abstain for the time that we fast: first from all *worldly businesse* and labour, making our fasting day, as it were a *sabbath day*, Levit. 23: 28. For worldly businesse will distract our minds, from holy devotion. Luke 21. 28, 56. Ioel. 1: 14 and, 15,

Secondly, from all manner of food, yea from *bread and water*, so far as health will permit. 2 Sam. 3, 35. Ezra. 10: 6. Dan. 9: 3. Ester. 4: 16. Acts 9. 9. 1. That so we may acknowledge our own indignity, as being unworthy both of food and all the means for the maintenance thereof.

T

that by afflicting the body, the soul which follo-
eth the constitution thereof, may be the more
humbled. 3. That so we may take a godly *reven-*
*ge* upon our selves, 2 Cor. 7: 11. for abusing our
liberty in the use of Gods creatures. 4. That by
the hunger of our bodies, through want of those
earthly things, our souls may learn to hunger mo-
re eagerly after spirituall and heavenly food. 5.
To put us in minde, that as we abstain from food,
which is lawfull, so we should much more abstain
from [a] *sin*, which is altogether unlawfull.

Thirdly, from good and costly *Apparell* Exod. 33:5,6. that as the abuse of these, puffes us up with pride, so the laying aside of their lawfull use may witnesse our humility. And to this end in ancient times they used (especially in publick fasts) to put on *Sackcloth*, or other course apparell. Hest. 4:1,2. Ion. 3:5 6. Ioel 2: 13. Matth. 11:21. The equity hereof still remaineth; especially in publi-
ke fasts, at what time to come into the Assembly with *starched hands, crisped hair, brave apparell, and decked with flowers or perfumes*, argueth a soul that is neither humble before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full *measure of ordinary* help: 2 Sam. 12: 16. Ioel 1: 13. Hest. 4:3. 1 Kings 21: 27. That thou maist that way also hum-
ble thy body, and that thy soul may watch and pray, to be prepared for the comming of Christ.

And

[a] *Quid prodest vacuare corpus ab escis, & animum replere vitiis? Aug de temp. Serm.* 46.

And if thou wilt break thy sleep early and late for worldly gain, how much more shouldest thou do it for the Service of God? And if Ahab (in imitation of the godly) did in his fast lye in sackcloth, to break his sleep by night; what shall we think of those who on a Fasting Day will yeeld themselves to sleepe in the open Church?

Fifthly, and lastly, from all outward pleasures of our senses. So that as it was not the [a] throat onely that sinned, so must not the throat onely be punished: and therefore we must endeavour to make our eyes, (as at all times, so especially on that day) to fast from beholding vanities: our Eares from hearing mirth or musick, but such as may moove to mourn: our Nostrils from pleasant smels, our Tongues from lying, dissembling and slandering: yea, the use of the Marriage-bed must be omitted in a religious reverence of the Divine Majesty. That so nothing may hinder our true humiliation, but that all may be signes that we are unfainedly humbled. Thus much of the outward manner.

2. The inward manner of Fasting consists in two things.

I. Repentance, 2. Prayer.

Repentance hath two parts.

I. Penitency for sins past.

II. Amendment of life in time to come. [b]

This

[a] *Si sola gula peccavit, sola jejunet, & sufficit, Si vero peccaverunt & membra cætera, cur non jejunent & ipsa? Leo Serm. Quadrag.* [b] *Metameleia, metanoia.*

This Penitency consists in three things. First, an inward insight of sin, and sense of misery. Secondly, a bewailing of thy vile estate. Thirdly, an humble and particular confession of all thy known sins.

1. Of the inward insight of sin, and sense of misery.

This sense and insight will be effected in thee: First, by considering thy sins, especially thy grose sins, according to the Circumstances of the time when, place where, manner how, and Person with whom it was committed. Secondly, the Majesty of GOD against whom it was done; and the rather, because thou diddest such things against him, since he became a Father unto thee, and bestowed so many sweet Blessings in bountifull manner upon thee. Thirdly, in considering the curses which God hath threatned for thy sin: how grievously God had plagued others for the same fault, and how that no means in Heaven or Earth could deliver thee from being eternally damned for them, had not the son of God so lovingly dyed for thee. Lastly, that if God loves thee, he must chasten thee ere it be long, with some grievous affliction unless thou doest prevent him by speedy and unfeined repentance. Let these and the like considerations so prick thy Heart with sorrow, that melting for remorse within thee, it may be dissolved into a Fountain of tears, trickling down thy mournefull cheeks. This mourning is the beginning of true Fasting, Matth. 9: 15. and therefore

refore oft times (a) put for fasting, the first principall part, for the whole action.

## 2. Of the bewayling of thine own estate.

*Bewailing or lamentation, is the powring out of the inward mourning of the heart, by the outward meanes of the voyces and tears of the eyes.* With such filiall earnestnesse & importunitie in prayer is our heavenly Father well pleased. Nay, when it is the fruits of his *spirit*, and the *effects* of true *faith*, he cannot be displeased with it. For he heard the moanes, which extremitie wrung from *Ismael* and *Hagar*: Genes. 21: 17. and heareth the cry of the *young Ravens*, Job. 39: 3. and regarding of Lyons, Psalm 147. how much rather will he hear the *mournefull lamentation*, which his own children make unto him in their misery. Psalm 104: 11.

## 3. Of the humble confession of sins.

In this action thou must deal plainly with God and acknowledge *all the sins thou knowest*, not onely in generall, but also in particular. This hath been the manner of all Gods children in their Fasts: 1 Sam. 7: Ezr. 9 &. Dan. 9. Neh. 1. First, because that without *confession* thou hast no promise

(a) Can the Children mourne? then shall they fast. Marke and Luke for mourn have fast. Examples. Psal. 22. and 38. and 39. and Ieremies Lam. Ioel. 2. 12. Ier. 32, 18, 19, 20.

nise of mercy, or forgivenesse of sins. Prov. 13, Psalm 92: 3. &c. Secondly, that so thou yest acknowledge God to be just, and thy self ighteous. Psalm 51: 4. Thirdly, that by the mbring of thy sins, thy heart may be the more mbled and pulled down. Fourthly, that it y appear, that thou art truly penitent: for till d hath given thee grace to repent thou wilt be re ashamed to confesse thy fault, than to mmit thy sin. The plainer thou dealest in this ect with God, the more graciously will God l with thee, for if thou doest *acknowledge thy u, God is faithfull and just to forgive thee thy s: and the blood of Iesus Christ his Son shall anse thee from all thy sins.* 1 Ioh. 1: 7, 9.

To help thee the better to perform these three rts of penitence, thou mayest diligently read ch Chapters and portions of the holy Scriptures, do chiefely concern thy particular sins: that ou mayest see Gods curse and Judgements on hers for the like sins, and be the more humbled y self.

Thus far of the first part of Repentance, which penitency.

The other part, which is Amendment of life, nsists first, in devout Prayers, secondly, in de- out Actions.

This devout Prayer, which we make in time of ing, is either deprecation of evill, or craving dfull good things.

Deprecation of evill is, when thou beseechest OD for Christ thy Mediators sake, to pardon

unto thee those sins which thou hast confessed, and to turn from thee those Judgements which are due unto thee for thy sins: And as *Benhadad*, the King 20: 11. because he heard *that the King of Israel was mercifull*, prostrated himself unto him with a Rope about his neck: so because thou knowest that the *King of Heaven is mercifull*, Psal. 55: 15. cast down thy self in his presence, in the true signes of humiliation (especially, seeing he calleth upon thee to come unto him in thy troubles:) and doubtlesse thou shalt find him most mercifull.

The craving of needeful good things, Phil. 4. 6. is, First, a fervant and faithfull begging of God to seal by his Spirit in thy heart, the assurance of the forgivenesse of all thy sins. Secondly, to renew thy heart by the holy Ghost, so that sin may dayly decay, and righteousnesse more & more increase in thee. Lastly, in desiring a supply *of faith, patience, chastity*, 1 Tim. 5: 5. and all other graces which thou wanteſt: and an increase of that which GOD of his mercie hath bestowed upon thee already.

*Thus far of prayer in Fasting.*

The devout actions in fasting are two. First, Avoiding evill. Secondly, Doing good.

1. Of avoiding evill.

This Abstinence from evill, is that which is chiefely signified by thy Abstinence from food &c. & is the chief end of fasting, as the Ninivites

very well knew. Ion. 3: 8, 10. *A day of Fast, and not fasting from sin, the Lord abhorreth* (a) It is not the vacuity of the stomack, but the puritie of the Heart that GOD respecteth: If therefore thou wouldest have God to turn from thee the evill of affliction, thou must first turn away from thy self the evill of transgression. And without this fasting from evill, thy Fast savours more noysome to GOD, than thy breath doth to Man. This made GOD so often to reject the Fast of the Iewes. And as thou must endeavour to avoide all sin: so especially that sin, whereby thou hast provoked God either to shake his Rod at thee, or already to lay his chastening hand upon thee. And do this with a resolution, by the assistance of Gods grace, never to commit those sins again. (b) For what shall it profit a man, by Abstinence to humble his Body, if his Minde swell with Pride? Or to forbear Wine and strong Drink, and to be drunk with Wrath and Malice? Or to let no flesh go into the belly, when Lyes, Slanders, and Ribauldry (which are worse them any meat) comes out of the mouth? To abstain



(a) *Pulchrum est corporis jejunium cum sit animus a vitiis vacuus. Hier. ad Celaut. Epi.* 14 *Jejuna a malis actibus, abstine a malis sermonibus, contine a cogitationibus pessimis. Cyrill. Lec. Cap.* 10 *Isa.* 58, 2, *&c. Zach.* 7: 5, 7. *Non possum ferre iniquitatem & interdictionem. Isai.* 1. 25. (b) *Quid prodest jejunari corpus abstinentia, si animus intumescit superbia? Vinum non bibere, & ira inebriari? Carnibus non vesci, & ore, omni esca sordidius egredi maledictum aut mendacium? Max. Epist.* 2 *Qui cibis abstinent, & mala agunt, non jejunant, quibus culpa adest, & cibus deest. Isidor.*

from meat, and to do mischief, is the Devils fast who doth evill, and is ever hungry.

## 2. *Of doing good works.*

The good works, which as a Christian thou must do every day, but especially on thy (a) fasting day, are either the works of Piety to God or the works of charity towards thy brethren.

First, the works of piety to God, are the practice of all the former duties, in the sincerity of good conscience, and in the sight of God.

Secondly, the works of Charitie towards our *Brethren are, forgiving wrongs, remitting debts to the poor*, Isa. 56: 6. &c. Zach. 7: 9, 20. that are not well able to pay; but especially in giving alms to the poor, that want relief & sustenance. Else we shall, [b] under pretence of godlinesse practise miserablenesse: like those, who will pinch their own bellies, to defraud their labouring servants of their due allowance. As therefore Christ joyned *Fasting, Prayer, and Almes*, together in Precept: Matt. 6. so must thou joyn them together, like *Cornelius*, in practice: Acts 10: 3. And therefore be sure to give at the least so much to the poor on thy Fasting day, as thou wouldst have spent in thine own dyet, if thou haddest not fast

(a) *Vis orationem tuam volare ad cælum? Fac illi duas ad Iejunium & Eleemosynam Aug.* (b) *Qui jejunat ut pareat non ad Dei gloriam jejunat sed, substantia sua parcit. Chrys. in Matt.*

fted that day [a] And remember, *that he that soweth plenteously, shall reap plenteously*, 2 Cor. 9: 6. and that this is a speciall sowing day: Let thy fasting so [b] *afflict thee*, that it may refresh a poor Christian: & rejoice that thou hast dined and supped in another, or rather that thou hast feasted hungry Christ in his poor members.

In giving alms, observe two things: first, the Rules; secondly, the Rewards.

## I. *Rules in giving of Alms, and doing good works.*

I. They must be done in obedience of Gods Commandement: Not because we think it to be good, but because God requireth us to do such & such a good deed: for such *obedience* (1 Sam. 15: 22.) of the worker, God preferreth before all sacrifices, and the greatest works.

II. They must proceed from *Faith*, Heb. 11: 6. Rom. 14: 23. else they cannot please God: nay, without faith the most specious works are but [c] *shining sins, and Pharisees Almes.*

III. Thou must not think by thy good Works



(a) *Non Deo, sed sibi jejunat, qui quæ ad tempus sub trahit, non in opibus subtrahit, sed ventri postmodum offerenda reddit. Greg. in Past. cap. 44.* (b) *Jejunium tuum te castigat, alterum lætificat, Aug. Ser. de temp 64. Accipiat esuriens Christus quod jejunans tu non accipit Christianus, Aug. de temp. Ser. 157. Beatus qui jejunat ut alat pauperem: imitatur enim Christum, qui animam suam posuit pro fratribus suis. Cyrill. in Lev. lib. 10.* [c] *Splendida peccata Aug.*

and Almes, to merit Heaven; for in vain had the Son of God shed his blood, if Heaven could have been purchased either for money or merit. Thou must therefore seek Heavens possession by the purchase of Christs blood, not by the merits of thine own works. For *eternall life is the gift of God through Iesus Christ:* Rom. 4: ult. Yet every true Christian that beleeves to be saved, and hopes to come to Heaven, must do good works (as the Apostle saith) for necessary uses; which are four.

First, that *God may be glorified.* 1 Cor. 1: 31 2 Cor. 3: 19 Phil. 1: 11. Secondly, that thou mayest shew thy self *thankfull for thy Redemption.* Luke 1: 74, 75. Thirdly, that thou mayest *make sure thine election unto thy self.* 2 Pet. 1: 10. Fourthly, that thou mayest *win others* by thy holy devotion, to think the better of thy Christian profession. Mat. 5: 16. Isa. 61: 9. And for these uses we are said to be *Gods workmanship, created in Christ Jesus unto good works, and that God hath ordained us to walk in them.* Eph. 2. 10.

IV. Thou must not give thine Alms to impudent Vagabonds, who live in wilful idleness and filthiness; but to the Religious and honest poor, who are either sick, or so old, that they cannot work; or such who work, but their work cannot competently maintain them: Seek out these in the back Lanes, and relieve them. But if thou meetest one that asketh an Alms for Iesus sake, and knowest him not to be unworthy, deny him not: for, it is better to give unto ten Counter-

sister, than to suffer Christ to go, in one poor Saint, unrelieved. Look not on the Person, but give thine Alms, as unto Christ in the party.

## 2. *Of the reward of Alms-deeds, and good works.*

1. Alms are a speciall means to move GOD in mercy to turn away his temporall Iudgements from us; when we by a true Faith (that sheweth it self by such fruits) do return unto him. Dan. 4: 24.

2. Mercifull *Alms-givers* shall be the Children *of the Highest*, Luk. 6: 35, 36. and be like God their Father, who is the Father of *Mercies*: They shall be his Stewards, to dispose his goods; his Hands, to distribute his Alms. 2 Cor. 1: 3. Luke 10: 1. And if it be so great an Honour, to be the Kings Almner; how much greater is it to be the God of Heavens Alms-giver?

3. When all this world shall forsake us, then onely good works and good Angels shall accompany us, the one to *receive* their *reward*, Rev. 14: 13. the other to *deliver* their *charge*. Luke 16: 22. Psalm. 91: 11. Heb. 1: 14.

4. Liberalitie in Almes-deeds is our *surest foundation, that we shall obtaine in eternall life*, 1. Tim. 6: 19. a liberall reward through the Mercie and Merits of Christ.

Lastly, by Almes-deeds we feed and relieve Christ in his Members: Matth. 25. and *Christ* at the

at the *last day* will acknowledge our love, and rewards us in his Mercie: and then it shall appear, that what we gave to the poor, was not lost, but *lent unto the Lord.* Eſd. 8:21. 1 Cor. 9:7. What greater motives can a Chriſtian wish, to excite him to be a liberall Almes-giver? Thus far of the Manner of faſting. Now followeth the End.

## 3. *Of the ends of Faſting.*

The true Ends of Faſting are not to merit Gods favour or eternall life: (for that we have only of the gift of God through Chriſt) not to place Religion in bodily abſtinence: (for faſting in it ſelf is not the worship of God, but an help to further us the better to worship God.) But the true ends of Faſting are three.

Firſt, to ſubdue our flesh to the Spirit, 1 Tim. 5:23. but not ſo to [a] weaken our bodies, as that we are made unfit to doe the neceſſary duties of our calling. *A good man* [ſaith Solomon] *is mercifull to his Beaſt*, Proverb. 12:20. much more to his own body.

Secondly, that we may more devoutly contemplate Gods holy will, Ioel. 1:17. Neh. 1: Luke 2:37. 1 Cor. 7:5. and fervently poure forth our ſouls unto him by prayer: for as there are ſome kind of Devils, ſo there are alſo ſome kind of ſins, which cannot be ſubdued, but by *Faſting* joyned unto *Prayer*, Matth. 17:22.

Thirdly

[a] *Ieiunium orationem roborat, oratio ſanctificat* ieiunium. *Tert. Serm. de Ieiun.*

Thirdly, that by our *serious humiliation*, and
dging of our selves, we may escape the judge-
ent of the Lord: Ioel. 2: 13, 19. 1 Cor. 11.
ot for the merit of our fasting (which is none)
ut for the mercy of God, who hath promised to
emove his Iudgement from us, when we by fa-
ting do unfainedly humble our selves before him.
And indeed no Child of God ever conscionably
ld this holy Exercise, but in the end he obtained
is request at the hand of God both in receiving
ces which he wanted, as appears in the exam-
es of *Annah* 1 Sam. 7. *Iehoshaphat*, 2 Chr. 20:
. *Nehemiah*. Neh. 1. *Daniel*, Dan. 2. *Esdras*,
ld. 8: 23. *Hester*, Hest. 9. as also in turning
way Iudgements, threatned or faln upon him:
s may be seen in the Examples of the *Israelites*,
1 Sam. 7: 6. the *Ninivites*, Ionah. 3. *Rehoboam*,
2 Chr. 12: 5, 7. &c. *Ahab*, 1 Kin. 21. *Ezechias*,
2 Chr. 32: 16. *Manasses*. 2 Chr. 33: 18, 19. He
who gave his dear Sonne from Heaven to the
death, to ransome us when we were his enemies;
thinkes nothing too dear on earth, to bestow upon
s, when we humble our selves, being made his
reconciled *friends & children*.

Thus far of the private Fast.

## 2. *Of the publike Fast.*

A Publike Fast is, when by the *Authoritie of the Magistrate*, Ionas 3: 7. 2. Chro. 20:
3, Ezra. 8: 21. either the whole Church within

his Dominion, or some speciall Congregation (whom it concerneth) do assemble themselves together, to perform the forementioned duties of Humiliation, either for the removing of some publike *calamitie* threatned, or already inflicted upon them, as the *sword, invasion, famine, pestilence*, or other fearfull sicknesse: 1 Sam. 7: 5, 6. Ioel 2: 15. 2 Chro. 20. Ionas. 3. Hest. 4. or else for the obtaining of some publike blessing, for the good of the *Church*, Exod 19 Esdras 8. Acts 1: 13, 14. as to crave the assistance of his Holy Spirit, in the Election and Ordination of fit and able Pastors, *&c.* or, for the tryal of Truth, and execution of Iustice, in matters of difficulty and great importance, *&c.*

When any evill is to be removed, the *Pastours* are to lay open unto the people, by the evidence of *Gods Word*, *the sins* which were the speciall causes of that calamity: Ioel 1: 14. Neh. 8. call upon them to repent, and publish unto them the mercies of God in Christ, upon their Repentance. The people must hear the voyce of Gods Messengers with hearty sorrow for their sins: earnestly beg pardon in Christ, and promise unfained amendement of their life. When any blessing is to be obtained, the Pastors must lay open to the people the necessity of that blessing, and the goodnesse of GOD who giveth such Graces for the good of Men. The people must devoutly pray unto GOD for bestowing of that Grace, and that he would blesse his own means to his own glory, and the good of his Church. And

when

when the Holy Exercise is done, let every Christian have a speciall care, according to his *abilitie*, to *Remember the poor.* Isa. 58: 7, 10. 2 Cor. 6: 7. Gal. 2: 10. And whosoever (when just occasion is offered,) useth not this Holy Exercise of Fasting, he may justly suspect, that his heart never felt the power of true Christianity.

So much of Fasting. Now followeth the Exercise of holy Feasting.

## *Of the Practice of piety in Holy Feasting.*

HOly Feasting is a solemn Thanksgiving (appointed by Authority) to be rendred unto GOD on some speciall day, for some extraordinary Blessings or Deliverances received. Such, among the Jewes, was the *Feast of the Passeover*, Exod. 12: 15. to remember to praise GOD for their deliverance out of Egypts bondage: or the *Feast of Purim*, to give thanks for their deliverance from *Hamans conspiracy*, Hester. 9: 19, 21. Such amongst us, are the fifth of August, to praise God for delivering our Gracious King from the bloody conspiracy of the trayterous *Gowries*: And the fifth of November, to praise GOD for the deliverance of the King, and the whole State, from the Popish Gun-powder Treason. Such Feasts are to be celebrated by a publike rehearsall of those speciall benefits, by spirituall Psalmes, and Dances, by *mutuall feasting, and sending presents every man to his neighbour*, and by giving *gifts to the people.*

But forasmuch as the benefit of our Redemption was the greatest that Man needed from God, or that God ever bestowed upon Man: and that the Lords Supper is left by our Redeemer, as the chiefest memoriall of our Redemption: every Christian should account this holy Supper his chiefest and joyfulest Feast in this World. And seeing that as it ministreth to worthy partakers the greatest assurance which they have of their Salvation; so it pulleth temporall Iudgements on the Bodies, and (without repentance) Eternall Damnation on the Soals of them who receive it unworthily. Let us see how a Christian may best fit himself to be a due partaker of so holy a Feast; and to be a worthy Guest at so sacred a Supper.

## *Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.*

THough no man living is of himself worthy to be a guest at so holy a Banquet; yet it pleaseth God of his grace, to accept him for a worthy receiver, who endeavoureth to receive that holy Mystery, with that competent measure of reverence that he hath prescribed in his word. 2 Thes. 1: 11. Col. 1: 12. Luke 20: 35. Rev. 3: 4.

He that would receive this Holy Sacrament with due reverence, must conscionably performe three sorts of duties. First, those which ought to be done before he receiveth; Secondly, those that

that are to be done in the receiving; Thirdly, those that are to be done after that he hath received the Sacrament. The first is called Preparation: the second Meditation: the third Action or Practice.

## *Of Preparation.*

That a Christian ought necessarily to prepare himself before he presume to be a partaker of the holy communion, may evidently appear by five reasons.

First, because it is GODS Commandement: For if he commanded under the pain of Death, that *none uncircumcised should eat the Paschall Lambe*; Exod. 12:41, and 22, 6. nor any circumcised under four Dayes preparation: how much greater preparation doth he require of him that comes to receive the sacrament of his Body and Blood? which as it succeedeth, so doth it exceed by many degrees the Sacrament of the Passeover.

Secondly, because the example of Christ teacheth us so much: for he *washed his Disciples feet*, Iohn. 13:5. before he admitted them to eat of his Supper. Signifying, how thou shouldst lay aside all unpurenesse of heart, and uncleanesse of life: and be furnished with Humility and Charitie, before thou presumest to taste of his holy Supper.

Thirdly, because it is the counsell of the holy Ghost: *Let every man examine himself, and so*

*let him eat*, 1. Cor. 11:28. &c. And if a man, when he is to eat with an earthly Prince, *must consider diligently what is before him, and put a knife to his throat, rather then commit any rudeneſſe*: Prov. 23: 1, 2. How much more oughteſt thou to prepare thy ſoul, that thou mayeſt behave thy ſelf with all fear and reverence, when thou art to feaſt at the holy Table of the Prince of Princes?

Fourthly, becauſe it hath been ever the practice of all Gods Saints, to uſe holy preparation, before they would meddle with Divine myſteries: David would not go neer to Gods Altar, till he had firſt *waſhed his hands in innocencie*: Pſalm 26:6. Much leſſe ſhouldſt thou, without due preparation, approach to the Lords table. Abimelech would not give, nor David and his men would not eat the *ſhew-bread*, but on condition that their *veſſels were Holy*; 1 Sam. 11: how much leſſe ſhouldeſt thou preſume to eat the LORDS bread, or rather *the Bread which is the Lord*, unleſſe the veſſell of thy heart be firſt cleanſed by repentance? and if the Lord required Ioshua (as he had done Moſes before) *to put off his ſhooes*, Exod. 3: 5. Iosh. 5: 13. in reverence of his Holineſſe, who was preſent in that place, where he appeared with a ſword in his hand, for the deſtruction of his enemies: how much rather ſhouldeſt thou put off all the affections of thine earthly converſation, when thou commeſt neere that place, where Chriſt appeareth to the eye of thy faith, with *wounds in his hands*

hands and side, for the redemption of his Friends? And for this cause it is said, *That the Lambs Wife hath made her self ready for his marriage.* Rev. 19:7. Prepare therefore thy self, if thou wilt in this life be betrothed unto Christ by Sacramentall Grace, or in Heaven married unto him by eternall glory.

Fifthly, because that God hath ever smitten with fearfull Judgements, those who have presumed to use his holy Ordinance without due fear and preparation. GOD set a *flaming sword in a Cherubins hands* Gen. 3:24. to have smitten our first Parents, being defiled with sin, if they should attempt to go into Paradise, to eat the Sacrament of the Tree of life: Fear thou therefore to be smitten with the sword of Gods vengeance, if thou presumest to go to the Church with an impenitent heart to eat the Sacrament of the Lord of life. God smote 50000 of the *Bethshemites* for looking irreverently into his Ark; 1 Sam 6. and killed *Vzza* with sudden death, for but *rash touching of the Ark*; 2 Sam. 6: 21. and smote *Vzziah with a Leprosie* for meddeling with the Priests office, which pertained not unto him. 2 Chro. 10: 18, &c. The fear of such a stroak made Ezechias so earnestly to pray unto God, that he would not smite the people that wanted *time to prepare themselves as they should: to eat the Passover*, And it is said, that the Lord *heard Ezechiah, and healed the people*: Intimating, that had it not been for Ezechias Prayer, the Lord had smitten the people, for their want of due preparation.

And

And the man, who came to the *Marriage Feast* without his *Wedding Garment*, or examining himself was examined of another; and thereupon *bound hand and foot, and cast into utter darkenesse*, Matth. 22: 12. And S. Paul tels the Corinthians, 1 Cor. 11: 29. that for want of this *preparation, in examining and judging themselves before they did eat the Lords Supper*, GOD had sent that fearfull sickneſſe amongſt them; whereof *some were then sick, others weak, and many fallen asleep*; 1 Cor. 11, 29. that is, taken away by temporall death: In ſo much that the Apoſtle ſaith, that every unworthy Receiver eat his own Iudgement: temporall if he repents, eternall if he repents not: and that in ſo hainous a meaſure, as if he *were guilty of the very Body and blood of the Lord*, Verſe 27. whereof this Sacrament is a holy ſigne and Seal. And Princes punish the indignity offered to their great Seal, in as deep a meaſure, as that which is done to their own Perſons, whom it repreſenteth. And how hainous the guiltineſſe of Chriſts Blood is, may appear by the miſery of the Iews, ever ſince they wished *his Blood to be on them and their children*, Matth 27: 25. But then thou wilt ſay: it were ſafer to abſtain from comming at all to the Holy Communion. Not ſo: for GOD hath threatned to punish the *wilfull neglect* of his Sacraments, with *eternal damnation* both of Body and Soul. Num. 9: 13. Heb. 2: 9. Matt. 16. And it is the Commandement of Chriſt, *Take, eat, do this in remembrance of me*; 1 Cor. 11. and he will have his Commandement

ment under the penalty of his Curse, obeyed. And seeing that this Sacrament was the greatest token of Christs love, which he left at his end to his friends, whom he loved to the end; Iohn 13: 1: therefore the neglect and contempt of this Sacrament must argue the contempt and neglect of his love, and *blood-shedding*: then which, no sin in Gods account can seem more haynous, Heb. 10: 28, 29. Nothing hinders why thou mayest not come freely to the Lords Table: but because thou haddest rather want the love of God, then leave thy filthy sins. O come, but come a guest prepared for the Lords Table, seeing they are *blessed, who are called to the Lambes Supper.* Rev. 19: 9. O come, but come prepared: because the efficacy of this Sacrament is received according to the proportion of the Faith of the Receiver. (a)

This preparation consists in the serious consideration of three things. First, of the Worthinesse of the Sacrament, which is tearmed to discern the Lords Body. Secondly, of thine own unworthinesse, which is to judge thy self. Thirdly, of the means whereby thou mayest become a worthy receiver, called Communication of the Lords Body.

1. *Of the worthinesse of the Sacrament.*

THe worthinesse of this Sacrament is considered three wayes: First by the Majesty of the

(a) *Efficacia Eucharistiæ non æqualiter se habet quoad omnes fideles, sed pro ratione fidei communicantium. Origen.*

the Author ordaining. Secondly, by the preciousnes of the parts whereof it consisteth. Thirdly, by the excellency of the ends for which it was ordained.

## 1. *Of the Author of the Sacrament.*

The Author was not any Saint or Angel: but our Lord Iesus, the eternal Son of God. For it pertaineth to Christ onely under the New Testament, to institute a Sacrament, because he onely can promise and perform the Grace that it signifieth. And we are charged to hear no voice but his in his Church, Matt. 17, 5. How sacred should we esteem the Ordinance that proceedeth from so Divine an Author?

## 2. *Of the parts of the Sacrament.*

The parts of this blessed Sacrament are three. First, the Earthly signes signifying: Secondly, the divine Word sanctifying: Thirdly, the Heavenly graces signified.

First, the Earthly signes are *bread and Wine*, 1 Cor. 11: 23, &c. Prov. 9: 5 in number two, but one in use.

Secondly, the divine Word, is the Word of *Christs institution*; pronounced with *Prayers and blessings, by a lawfull Minister*: (a) Heb. 5: 4. Num. 16: 40. 1 Cor. 10: 16. The Bread and Wine

(a) *Eucharistiæ sacramentum non de aliorum manu quam presidentium sumimus. Tert. lib. de Coron. cap. 3.*

wine without the Word are nothing, but as they were before; but when the Word commeth to those Elements, then they are made a Sacrament; and God is present with his own ordinance, and ready to perform whatsoever he doth promise. The divine words of blessing do not change or annihilate the (a) substance of the bread & wine: for if their substance did not remain, it could be no Sacrament: ) but it changeth them in use and name. For, that which was before but common bread & wine to nourish mens bodies, is, after the blessing, destinated to an holy use, for the feeding of the souls of Christians. And where before they were called bread and wine, they are now called by the name of those Holy things which they signifie, *The body and blood of Christ*: the better to draw our minds from those outward elements, to the Heavenly graces, which by the sight of our bodily eyes they represent, to the spirituall eyes of our faith. Neither did (') Christ direct these words, *This is my body. This is my blood*, to the bread and wine, but to his Disciples: as appears by the words going before, *Take ye, eat ye.* Neither is the Bread his Body, but in the same sense

(a) *qui est a terra panis percipiens vocationem Domini, non jam communis panis est, sed Eucharistia, ex duabus constans, terrena & caelesti, Iren. lib. 4. cap 30. Per sacramentum corporis & sanguinis Domini divinae efficimur consortes naturae, manere esse non desinit substantia vel natura panis & vini, &c. contra Eutyc.* (b) *Christus visibilia symbola, corporis & sanguinis appellatione honoravit, non naturam mutans, sed gratiam naturae adjiciens, Theodores, Dialog. 1.*

sense that the Cup is the *New Testament*, *viz.* by a Sacramentall Metonymie. And Mark notes plainly, that the words, *This is my Blood*, &c. *Were not pronounced by our Saviour, till after that all his Disciples had drunken of the Cup*, Mark 14:23, 24. And afterwards in respect of the naturall substance thereof, he calles that the fruit of the Wine, which in respect of the spirituall signification thereof, he had before tearmed his blood, Verse 25. after the manner of tearming all Sacraments. And Christ bids us not to make him, but to do this in remembrance of him; and he bids us eat not simply his Body, but his body as it was then broken, and his blood shed; which S. Paul expounds to be but *the Communion of Christs body, and the communion of* his *Blood*, 1 Cor. 10: 16. that is, an effectuall pledge that we are partakers of Christ, and of all the merits of his Body and blood. And by the frequent use of this Communion, Paul will have us to *make a shew of the Lords death till he come from heaven*, 1 Cor. 11: 26. Acts 3:21, and 1 11, Heb. 8: 21. *and that we, as Eagles shall be caught up into the ayre to meet him*, Matt. 24:27, 28. who is the blessed Carcase and life of our souls.

Thirdly, the spirituall graces are likewise two the Body of Christ, as it was with the feeling of Gods anger due to us, crucified: and his Blood, as it was (in the like sort) *shed for the remission of our sins*. They are also in number two, but in one, viz. whole Christ, with all his benefits offered to all, and given indeed to the faithfull

These are the three integrall parts of this blessed Sacrament, the *Signe*, the Word, & the Grace. The Signe without this Word, or this Word without the Signe can do nothing: and both conjoyned are unprofitable without the Grace signified: but all three concurring, make an effectuall Sacrament to a worthy Receiver. Some receive the outward Signe without the spirituall Grace, as Judas, who (as Austen faith) received (a) The Bread of the Lord, but not the Bread which was the Lord. Some receive the spirituall grace without the outward signe, as the Saint Thief on the Crosse: and innumerable of the Faithfull, who Dying desire it, but cannot receive it through some externall impediments: but the worthy Receivers, to their comfort, receive both in the Lords Supper.

Christ chose Bread and Wine (rather then any other Elements) to be the outward signes in this blessed Sacrament: First, because they are easiest for all sorts to attain unto: Secondly, to teach us, that as mans temporall life is chiefely nourished by (b) *bread*, and cherished by *Wine*: so are our souls by his *body and blood* sustained and quickned unto eternall life. Christ appointed Wine with the Bread to be the outward signes in this Sacrament, to teach us; first, that as the perfect nourishment of mans body consists both of Meat and drink, So Christ is unto our souls not in part, but in perfection,

(a) *Panem Domini, non panem Dominum. Aug.* (b) David eals bread the strength of mans heart, Psalm 104. 15. Isa. the slay of Bread cha: 1. Ezech. the staffe of Bread cap. 4, 26.

ſenſon, both ſalvation and nourishment: Secondly that by ſeeing the ſacrament all Wine apart from the Bread, we should remember how all his precious bloud was ſpilt out of his bleſſed body for the remiſſion of our ſins. The outward ſignes the Paſtor gives in the Church, and thou doſt eat with the Mouth of thy Body: the ſpirituall grace Chriſt reacheth from heaven, and thou muſt eat it with the mouth of thy Faith.

### 3. *Of the Ends for which this holy Sacrament was ordained.*

The excellent and admirable Ends or Fruits for which this bleſſed Sacrament was ordained, are ſeven.

#### *Of the firſt End of the Lords Supper.*

1. To keep Chriſtians in a continual *remembrance* of that propitiatory Sacrifice, which Chriſt once for all, offered by his Death upon the croſſe to reconcile us unto God. *Do this* (ſaith Chriſt) *in remembrance of me.* Mat. 26: 26. 1 Cor. 11: 25. And (ſaith the Apoſtle 1 Cor. 11: 26.) *As oft as ye ſhall eat this bread, and drink this Cup, ye do ſhew the Lords death till he come.* And he ſaith Gal. 3: 1. that (by this Sacrament, and the preaching of the Word) [a] *Ieſus Chriſt was ſo evidently ſet forth before the eyes of the Galatians as if he had been crucified among them:* for the

who

[a] *Quotidie nobis Chriſtus crucifigitur Aug. Pſa. 95.*

whole action represenceth Christs death; the breaking of the blessed Bread, the crucifying of his blessed Body: and the pouring forth of the sanctified wine, the shedding of his holy Blood. Christ was once in himself really offered: but as oft as the Sacrament is celebrated, so oft is he spiritually offered by the faithfull.

Hence the Lords Supper is called a propitiatory sacrifice nor properly or really, but figuratively, because it is a memoriall of that propitiatory sacrifice, which Christ offered upon the Crosse. And to distinguish it from the real Sacrifice, the Fathers call it the [a] *unbloody Sacrifice*. It is also called the Eucharist, because that the Church in this action offereth unto God the *Sacrifice of praise and thankesgiving* for her Redemption; effected by the true and onely expiatory Sacrifice of Christ upon the Crosse. If the sight of Moabs King, sacrificing on the walls his own son, to move his gods to rescue his life, 2 Kings 3: 27. moved the besieging Kings to such pitty, that they ceast their assault, and raised their siege: how should the spirituall sight of God the Father, sacrificing on the Crosse his onely begotten Son, to save thy soul, move thee to love *God thy Redeemer*, and to detest sin, that could not in justice be expiated by any meaner ransome?

Of

[a] *Incruentum sacrificium.* If it be unbloody, because void of blood, then it is not Christs naturall body. Because it is offered without shedding of blood, then not available for the remission of sins, Heb. 9: 22.

## *Of the second End of the Lords Supper.*

[a] 2. To confirm our Faith: for GOD by this Sacrament doth signifie and seal unto us from Heaven, that according to the promise and new covenant which he hath made in Christ, he will truly receive into his Grace and Mercy all penitent believers, who duly receive this holy Sacrament, and that for the merit of the Death and passion of Christ, he will as verily forgive them all their sins as they are made partakers of this Sacrament. In this respect the holy Sacrament is called. *The Seal of the New Covenant, and remission of sins.* Rom. 4: 11. Matth. 26: 28. 2 Cor. 11: 25. In our greatest doubts we may therefore, receiving the Sacrament, undoubtedly say with *Samsons* Mother Jud. 13: 13. *If the Lord would kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us those things, nor would at this time have told us such things as these.*

## *Of the third End of the Lords Supper.*

3. To be a pledge and symbole of the mutuall neere and effectuall Communion which Christ

(a) *Christi cum Patre & Spiritu Sancto sacrificium per aquam & vini in fide & charitate sanctæ Ecclesiæ Catholicæ offerendum non cessat, Aug. de fid. ad Petr. Diac. cap 16 Cum frangitur hostia, dum sanguis de calice in ora fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio, ejusque sanguinis de latere effusio designatur? (can. dist. 2. de cons. cum frangitur. 37.*

with Christ. 1 Cor. 10: 16. *The Cup of bles-*
*, which we blesse, is it not the Communion of*
*blood of Christ? The bread which we break, is*
*not the communion of the body of Christ?* that is,
ost effectuall signe and pledge of our commu-
with Christ. This union is called Ioh. 14:
*abiding in us*, 1 Cor. 16: 17. *joyning to the*
ORD, Ephe. 2: 17. *dwelling in our hearts*: and
forth in the holy Scriptures by divers Similees.
rst, of the *Vine and branches*: Iohn. 15: 5.
condly, of the *Head and body*: Ephe. 2:
. Col. 1. 18. Rom. 12: 4, 5. thirdly, of the
*undation and building*: Ephes. 3: 19, 20. Four-
, of *one Loaf* confected of many grains: 1
r. 10: 27. fiftly, of the *Matrimoniall union*
ist Man and Wife Ephes. 5: 31, 32. Rev. 21: 2.
such like. And it is threefold betwixt Christ
Christians. The first is *naturall*, betwixt our
*mane nature*, and Christs divine nature in the
son of the word. The second is mysticall, be-
ixt our persons absent from the Lord, and the
son of Christ, God and Man, into one mystical
dy. The third is celestiall, betwixt our persons
sent with the Lord, and the person of Christ a
dy glorified: these three conjunctions depend
upon other. For, had not our nature been
Hypostatically united to the Nature of God
e second person; we could never have been
ted to Christ in a Mysticall Body. And if
be not in this life (though absent) united to
ist by a Mysticall union, we shall never have
munion of glory with him in his Heavenly

presence. The Mysticall communion (chiefely heere meant,) is wrought betwixt Christ and us by the Spirit of Christ, apprehending us; and by our Faith (stirred up by the same Spirit) apprehending Christ again. Both which Saint Paul doth most lively expresse; I *follow after, if that I may apprehend that for which also I am apprehended of Christ Iesus*: Phil. 3: 12. How can he fall away that holdeth, & is so firmely holden? This union he shall best understand in his Mind, who doth most feel it in his Heart. But of all other times this union is best felt, & most confirmed, when we do duely receive the Lords Supper. For then we shall sensibly feel our hearts knit unto Christ, and the desires of our souls drawn by Faith and the Holy Ghost, as by the cords of Love, neerer and neerer to his Holinesse.

From this communion with Christ, there followeth to the faithfull many unspeakable benefits.

As first, Christ took by *imputation* all their sins and guiltinesse upon him, to satisfie *Gods* Iustice for them: and he freely gives by *imputation* unto us all his righteousnesse in this life, and all his right unto eternall life when this is ended: and counteth all the *good or ill* that is done unto us, as done unto his *own person*. 2 Cor. 5: 21. Rom. 4: 25. 2. Pet. 1. 14. Phil. 3: 9.

Secondly, there floweth from Christs nature into our nature, united to him, the *lively Spirit and breath of Grace*, which reneweth us to a spiritual life: and so sanctifieth our *minds, wils, and affections*, that we daily grow more and more con-

formable

nable to the *Image of Christ*. Matt. 25: 35. 9: 4. Matth. 25: 45. Zach. 2; 8. Eph. 4: 24: Rom. 8: 29.

Thirdly, he bestoweth upon them all saving graces, necessary to attain eternall life, as the sense of Gods love, the *assurance of our Election*, with *regeneration*; *justification*, *and grace to do good works*; 2 Cor. 3: 18. Iohn. 1 5: 5. and 1, 16. till we come to live with him in his heavenly Kingdome. This should teach all true Christians to keep themselves as the *undefiled members* of Christs holy Body, and to beware of all uncleanesse & filthinesse: knowing that they live in Christ, or rather, that *Christ liveth in them*. From this union with Christ (sealed unto us by the Lords Supper) S. Paul draweth arguments to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 Cor. 10: 16, and *Adultry*, 1 Cor. 16: 15, 16.

Lastly, from the former Communion twixt Christ and Christians, there flowes another Communion, twixt Christians among themselves. Which is also lively represented by the Sacrament of the Lords Supper, in that the whole Church, being many, do all communicate of one Bread, in that holy action. 1 Cor. 10: 17. *We being many, are one Bread, and one Body*, for we are all partakers of that one Bread: that as the Bread, which we eat in the Sacrament, is but one, though it be confected of many grains; so all the Faithfull, though they be many, yet are they but *one mysticall body under one Head*; which is *Christ*. Our

Saviour prayed *five times* in that prayer, which h
made after his last Supper, that his Disciples migh
be one: Iohn 17: 11, 21, 22, 23, 26. to teach u
at once, how much this Unity pleaseth him. Thi
Union betwixt the faithfull, is so ample, that n
distance of place can part it: so strong that deat
cannot dissolve it: so durable, that time canne
wear it *out*: so effectuall, that it breeds a ferve
love betwixt those who never saw one anothe
face. And this conjunction of souls is termed th
*communion of Saints*, which Christ effecteth b
six speciall means: First, by governing them a
by one and the same holy Spirit. Secondly, b
enduing them all with one and the same Fait
Ephes. 4: 5. Thirdly, by shedding abroad h
*own Love* into all their hearts. Rom. 5: 5. Fou
thly, by *regenerating* them all by one and the sa
Baptisme. Tit. 3: 6. Ephes. 4: 5. Fistly, by no
rishing them all with one and the same spiritu
Food. 1 Cor. 10: 17, & 11, 33. Sixtly, by bei
one quicking Head, of that one Body of
Church, which he reconciled to God in the bo
of his flesh. Col. 1: 18, & 22. Hence it was, th
the multitude of Beleevers in the Primit
Church, were of *one heart* and of *one Soul*, in tru
*affection, and compassion*. Acts 4: 32. And t
should teach Christians to Love one anoth
seeing they are all members of the same holy
mysticall Body, whereof Christ is head: And th
refore they should have all a Christian sympath
and fellow-feeling to rejoyce one in anothers
to condole one in anothers grief, to bear with
anot

others infirmity; and mutually to releeve one others wants.

## *Of the fourth End of the Lords Supper.*

4. *To feed the souls of the Faithfull in the assured hope of life everlasting.* For this sacrament is a signe and pledge unto as many as shall receive the same according to Christs Institution: that he will, according to his promise, by the vertue of his Crucified body and blood, as verily feed our souls to life Eternall; as our bodies are by bread & wine nourished to this temporall life. And to this end Christ in the action of the sacrament, (*a*) *really giveth* his very body and blood to every faithfull Receiver. Therefore the sacrament is called the *communion of the body and blood of the Lord.* And (*b*) communication is not of things absent, but present: neither were it the Lords Supper, if the Lords body and blood were not there. Christ is verily present in the sacrament, by a double Union: whereof the first is spirituall, twixt Christ and the worthy Receiver, The second is sacramen-



(*a*) *Audio quid verba sonent: neque enim mortis tantum & resurrectionis suæ beneficium nobis offert Christus, sed corpus ipsum in quo passus est ac resurrexit. Concludo realiter, hoc est, vere nobis in cœna dari Christi corpus, ut sit animis nostris in bonum salutarem Calv. in Comment in 1 Cor. 11, v. 26. & 1 Cor. 10: 16. (b) Quod se nobis communicat, id fit arcana Spiritus Sancti virtute, quæ res, locorum distantia disjunctas, ac penè dissitas non modo aggregare, sed coadunare in unum potest. Cal. in Cor. 11: 25.*

tall, twixt the body and blood of Christ, & the outward signes in the sacrament. The former is wrought by means that the same holy spirit, dwelling in Christ and in the faithfull, (a) incorporateth the faithfull, as members unto Christ their Head, and so makes them one with Christ; and partakers of all the graces, holinesse and eternall glory which is in him, as sure and as verily as they hear the words of the promise, & are partakers of the outward signes of the holy Sacrament. Hence it is, that the Will of Christ is a true Christians will: and the Christians life is Christ, who liveth in him, Gal. 2: 20. If you look to the things that are united, this Union is essentiall: If to the truth of this Union, it is reall. If to the manner how it is wrought, it is Spirituall. It is not our Faith, that makes the body and blood of Christ to be present, but the Spirit of Christ dwelling in him and us. Our faith doth but receive and apply unto our souls, those heavenly graces which are offered in the Sacrament.

The other, being the Sacramentall union, is not a *Physicall* or *Locall*, but a *spirituall* conjunction of the earthly signes, which are Bread & Wine, with the heavenly graces, which are the Body and blood of Christ in the act of receiving; as if by a mutuall relation they were but one and the

(a) Haec (sc. corpus & sanguis Domini) accepta atq; haurta id efficiunt, ut & nos in Christo & Christus in nobis sit. Hil. l. 8. de Trin. Iam corpus Christi meo corpori sociatum est, & sanguis ejus meas ornavit genas, B. Ignatii dictum apud Ambr.

the ſame thing. Hence it is, that in the ſame (a) inſtant of time that the worthy Receiver eateth with his mouth the bread and wine of the Lord: he eateth alſo with the mouth of his Faith, the very body & blood of Chriſt. Not that (b) Chriſt is brought down from heaven to the *Sacrament*; but that the holy Spirit, by the Sacrament, lifts up his minde unto Chriſt, not by any locall mutation, but by a devout affection: ſo that in the holy *contemplation of Faith*, he is at that *preſent with Chriſt, & Chriſt with him.* And thus beleeving and meditating how Chriſt his body was crucified, & his precious blood ſhed for the remiſſion of his ſins, & the reconciliation of his Soul unto God: his Soul is hereby more effectually fed in the aſſurance of eternall life, then bread and wine can nourish his body to his temporall life. There muſt be therefore of neceſſity in the Sacrament, both the outward ſigns to be viſibly ſeen with the eyes of the body, and the body and Blood of Chriſt to be *ſpiritually diſcerned* with the *Eye of Faith.*



(a) *Corpus non adeſt cum pane; omou, id eſt, ſimul loco, ſed omou, id eſt, ſimul tempore.* (b) *Quum cœna cœleſtis ſit actio, minime abſurdum eſt. Chriſtum in cœlo manentem a nobis recipi, Calv. in* 1 *Cor.* 11: 15. (c) *Fidem mitte in cœlum, & eum in terris tanquam præſentem tenuiſti. Aug. Epiſt.* 3. *ad Volus. Fidem quum dico, non intelligo quamlibet opinionem, ſed fiduciam, qua, quum audis panem teſſeram eſſe corporis Chriſti, non dubita impleri a Domino, quod verba ſonant, corpus quod nequaquam cernis, ſpirituale eſſe ibi alimentum, vimque eum Chriſti carne vivificam in nos per ſpiritum diffundi. Calv. Ibid.*

But the form how the holy Ghost makes the bodie of Christ, being absent from us in place, to be present with us by our union. S Paul tearms a *great Mystery*; Ephes. 5: 23. such as our understanding cannot worthily comprehend, The Sacramentall bread & wine therefore are not bare signifying signes, but such as wherewith Christ doth indeed exhibite & give to every worthy Receiver, not (a) onely his Divine vertue and efficacy, but also his very body & blood, as verily as he gave to his Disciples the holy Ghost, by the signe of his sacred Breath; or Health to the diseased, by the Word of his mouth, or touch of his hand or garment. And the apprehension by faith is more forcible, then the exquisitest comprehension of Sense or Reason. To conclude this point: this holy Sacrament is that blessed bread, which being eaten, opened the eyes of the *Emaunites*, that they knew Christ. Luke 24: 30, 31. This is that Lordly Cup, by which *we are all made to drink into one spirit*: 1 Cor. 12: 13. This is that *Rock, flowing with Honey*, 1 Sam. 4: 27. that reviveth the fainting spirits of every true Jonathan, that tasts it with the mouth of Faith: This is that *Barley Loaf*, Iudg. 7: 13. which rumbling from above, striks down the tents of the Midianites of infernall darkenesse.

Elias

[a] *Ego tunc nos demum participare Christi bonis agnosco, postquam Christum ipsum obtinemus. Obtinetur non tantum quum pro nobis factum fuisse victimam credimus: sed dum in nobis habitat, dum ejus sumus membra, ex carne ejus, dum in unam denique & vitam & substantiam (ut ita loquar) cum ipso coalescimus, Calvin. Ibid.*

Elias Angelicall *Cake & water* preserved him forty dayes in Horeb, 1 Kin 18: 6, 7 and *Manna* (*Angels food*) fed the Israelites fourtie yeeres in the wilderneſſe, Pſ. 78: 24, 25. Numb. 16, 35. but this is that true *bread of life*, and heavenly *Manna*, Ioh. 6: 32, 35, 49, 50. which if we will duely eat, will nourish our Souls for ever unto life eternal. Ioh. 6: 51, 58. How should then our ſouls make unto *Chriſt that requeſt* from a *ſpirituall* deſire, which the Capernaites did from a Carnall motion? *Lord, evermore give us this bread.* Ioh. 6: 35.

## *The fift End of the Lords Supper.*

5. To be an aſſured pledge unto us of our Reſurrection. The Reſurrection of a Chriſtian is twofold: firſt, the *ſpirituall* reſurrection of our ſouls, in this life from the death of ſin, called the firſt Reſurrection: Ioh. 5: 2. Rom. 6: 4, 5, 12. becauſe that by the trumpet voyce of Chriſt in the preaching of the Goſpell, we are raiſed from the death of ſin, to the life of grace: *Bleſſed and holy is he* (ſaith S. Iohn. Rev 20: 6.) *who hath part in the firſt Reſurrection: for on ſuch the ſecond death hath no power.* The Lords Supper (*a*) is both a mean and a pledge unto us of this ſpirituall and firſt Reſurrection. *He that eateth me, even he ſhall live by me.* Ioh. 6 57 And then are we fit Gueſts to ſit at the Table with Chriſt when like Lazarius



(*a*) *Hinc apud priſcos Sacramentum baptiſmi appellabatur, Sanis Sacramentum vero Dominici corporis, Vita. Aug. l. 2. de peccatorum meritis. c. 24.*

we are raiſed from the death of ſin, to newneſſ of life. Ioh. 17: 2.

The truth of this firſt reſurrection will appear by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion, and Practice of Piety, thy heart answereth with *Samuell, Here I am; ſpeak, Lord, for thy ſervant heareth.* 1 Sam. 3: 10. And with *David, O God my heart is ready.* Pſalm 108: 1. And with *Paul, Lord, what wilt thou have me to do?* Acts 9: 9. Then ſurely, thou art raiſed from the death of ſin, and haſt thy part in the firſt Reſurrection: but if thou remaineſt ignorant of the true grounds of Religion, and findeſt in thy ſelf a kind of ſecret loathing of the exerciſes thereof, and muſt be drawn, as it were againſt thy will, to do the works of Piety, &c. then ſurely thou haſt but *a name that thou liveſt, but thou art dead,* Rev. 3: 1. as Chriſt told the Angell of the Church of Sardis, and thy ſoul is but as ſalt to keep thy body ſweet.

Secondly, the corporall reſurrection of our bodies at the laſt day, which is called the ſecond reſurrection, which freeth us from the firſt death. *He that eateth my fleſh, & drinketh my blood hath eternall life, and I will raiſe him up at the laſt day* Iohn. 6: 54. For this Sacrament ſignifieth and ſealeth unto us, that Chriſt died and roſe againe for us, and that his (*a*) fleſh *quickneth and nourisheth*

(*a*) *Hinc panis & vinum a veteribus nominantur ſymbola reſurrectionis Con. Nice Iohn* 6: 51 *Caro Chriſti non in ſe ſed in verbo ipſo hypoſtatice unita vivificat eſt: Cyr. in Ioh.* 1

*vi. Et quia est propria caro verbi cuncta vivificantis. Synod Ephes. ad Reginas. Vivificat. 1. Ratione meriti obedientiæ, qui Christi caro pro credentibus oblata fuit in Sacrificium: 2. Ratione copulationis nostræ cum Christo, quia non possumus ad Deum vitæ fontem pervingere, nisi carne illa Christi mediante & quatenus carni illi quasi membra sumus insiti. Caro non prodest. Iohn. 6. 63. 1. e Carnalis opinio non conveniet cum mysterio manducationis carnis Christi.*

nourisheth us unto eternall life, and that therefore our bodies shall surely be raised to eternall life at the last day. For seeing our Head is risen; all the members of the bodie shall likewise surely rise again. For how can those bodies, which (being the *weapons of Righteousnesse*; Rom. 6: 13. *Temples of the Holy Ghost*, 1 Cor. 6: 19. and *members of Christ*) have been (*a*) fed and nourished with the Body and Blood of the Lord of Life, but be raised up again at the last day? And this is the cause that the bodies of the Saints, being dead, are so reverently buried & laid to sleep in the Lord. And their buriall places are tearmed the *beds* and *dormitories* of the *Saints* Isay. 26: 19, 20. The reprobates shall arise at the last day, but by the Almighty power of Christ, as he is Iudge, bringing them as Malefactours out of the Goal, to receive their sentence, & deserved execution: but the Elect shall arise by vertue of Christs resurrection, and of the communion which they have with him, as with their Head. And his resurrec-



(*a*) *Quo modo negant carnem capacem esse resurrectionis quæ sanguine & corpore Christi nutritur? Iren. lib. 4. c. 34.*

ction is the (a) cause and assurance of ours. The (b) resurrection of Christ, is a Christians particular faith: and the (c) resurrection of the dead, is the child of Gods chiefest confidence. Therefore Christians, in the primitive Church, were wont to salute one another in the Morning with these phrases, *The Lord is risen*: and the other would answer; *True, the Lord is risen indeed.*

## *The sixt End of the Lords Supper.*

6. To seal unto us the assurance of everlasting life. Oh, what more wished or loved, then life! or what do all men naturally more, either (d) fear or abbor then death! Yet is this first death nothing, if it be compared with the second death; neither is this life any thing worth, in comparison of the life to come. If therefore thou desirest to be assured of eternall life, prepare thy self to be a worthy receiver of this blessed Sacrament. For our saviour assureth us, *That if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the World.* Iohn 6: 52. He therefore, who duly eateth of this holy Sacrament, may truly say

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(a) *Christi resurrectio in qua nostræ innititur communis resurrectionis fide iussor est, Theod.* [b] *Mortuum esse Christum etiam Pagani credunt: resurrexisse vero propria Fides Christianorum. Aug. l* 10 *con. Faust. cap.* 19. [c] *Tota fiducia Christianorum est resurrectio mortuorum, Tert. l.* 5. *de resurrect. Carn.* [d] *Omnium terribilium terribilissimum mors Arist.*

only, *Credo vitam eternam*, I beleeve the life everlasting: but also, *Edo vitam eternam*, I eat everlasting. And indeed this is the true tree of life which God hath planted in the midst of the Paradise of the Church: And whereof he hath promised *to give every one that overcommeth, to eat.* Rev. 2: 7. And this Tree of Life, by infinite degrees excelleth the Tree of Life that grew in the Paradise of Eden; for that had his root in the earth, this from Heaven: that gave but life to the body, this to the Soul; that did but preserve the life of the living; this restoreth life to the dead, The *leaves of this tree heal the Nations* of beleevers, and it yeelds *every Moneth a new manner of fruit*, Rev. 22: 6. which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament! at least, once every moneth taste anew of this renewing fruit, which Christ hath prepared for us at his Table to heal our infirmities, and to confirm our belief of life everlasting.

## *Of the seventh End of the Lords Supper.*

(a) 7. To bind all Christians, as it were by an oath of fidelity, to serve the one onely true God: and to admit no other propitiatory Sacrifice for sins, but that one reall Sacrifice which by his death Christ once suffered, and by which he finished the Sacrifice of the Law, and effected eternall Redemption, and Righteousnesse for all beleevers. And so to

(a) *Milites Sacramento erant jurati & obstricti ad praestandam soli imperatori fidelitatem & obedientiam.*

so to remain for ever a publike mark of profession to distinguish Christians from all Sects, and false Religions. And seeing that in the Masse there is a strange Christ adored: not he that was born of the Virgin Mary, but one that is made of a wafer Cake: and that the offering up of this Breaden god is thrust upon the Church, as a propitiatory Sacrifice for the quick and the dead: all true Christians, upon the danger of wilfull perjury, before the Lord Chief Iustice of Heaven and Earth, are to detest the Masse, as the Idoll of Indignation which is most derogatory to the all sufficient world-saving merits of Christs death and passion. For by receiving the Sacrament of the Lords Supper, we all swear, that all reall Sacrifices are ended by our Lords death: and that his Body and Blood once crucified and shed, is the perpetuall food, and nourishment of our souls.

2. *How to consider thine own unworthinesse.*

A Man shall best perceive his own unworthinesse, by examining his life, according to the Ten Commandements of Almighty GOD. Search therefore what duties thou hast omitted, and what vices thou hast committed, contrary to every one of the Commandements, remembring, that without *repentance* and *Gods mercy* in Christ, the *Curse of God*, containing all the miseries of this life, and everlasting torments in Hell fire when this is ended, is due to the breach of the least of Gods Commandements. Deut. 27: 26. Gal. 3: 10.

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And having taken a due ſurvey both of thy ſins and miſeries, retire to ſome ſecret place, and there ſetting thy ſelf in the ſight of the Iudge, as a guilty malefactor, ſtanding at the Bar to receive his ſentence, bowing thy knees to the earth, ſmiting thy breſt with thy fiſts; & bedewing thy cheeks with thy tears, confeſſe thy ſins, and humbly ask him mercy and forgiveneſſe; in theſe or the like words.

*An humble confeſſion of ſins, to be made unto God, before the receiving of the Holy Communion.*

O GOD and heavenly Father, when I conſider the goodneſſe which thou haſt ever ſhewed unto me, and the wickedneſſe which I have *committed againſt heaven and againſt thee*, I am aſhamed of my ſelf, and confuſion ſeems to cover my face as a vail: for which of thy commandements have I not tranſgreſſed? O Lord, I ſtand here guiltie of the breach of all thy holy Lawes: (a) For the love of my heart hath not ſo intirely cleaved unto thy Majeſty, as to vain and earthly things: I have not feared thy Iudgements, to determe from ſins, nor truſted to thy Promiſes, to keep me from doubting of my temporall, or from deſpairing of mine eternall ſtate, I have

(a) made

(a) *The 1 Commandement. Deut. 6. 6 Matth. 22: 37. Levit. 19: 14, Pſa. 22: 5, 6. Pſ. 38: 8.*

(a) made the Rule of thy divine worship to be what my minde thought fit, not what thy word prescribed: finding my heart more prone to remember my blessed Saviour in a painted picture of mans device, rather then to behold him (b) *crucified in his Word, and Sacrament*, after his own ordinance. Where I (c) should never use thy Name (whereat *all knees do bow*) but with religious reverence, nor any part of thy worship, without due preparation and zeal: I have blasphemously abused thy holy name, to rash and customary oathes; yea, I have used oathes by thy sacred name (d) and false covers of my filthy sinnes. And I have been present at thy service oftimes more for ceremony, then conscience, and to please men more then to please thee, my gracious God.

Where I should sanctifie (e) thy *Sabbath Day* by being present at the publike exercises of the Church, and by meditating privately on the Word and Works of God, & by visiting the sick and relieving of my poor (f) *brethren*: alas, have thought those holy Exercises a burden, because they hindred my vain sports: yea, I have spent many of thy Sabbaths in mine own prophane pleasures, without being present at any pa-

(a) Commandment. Deut 12: 32. Matt 15: 9. (b) Ga 3: 5. (c) The 3 Commandment. Phil. 2: 10. Eccles 27. 1 King. 19: 10 Ier. 5: 2 (d) Here confess thy rash & false swearing. (e) The 4 Commandment Acts 20: 7. 1 Cor. 16: 2 Here confess thy travelling on the Sabbath & thy leaving that holy exercise to go to sporting & feasting.

f thy divine worship. (*a*) Where I should have ven all due reverence to my Naturall, Eccleſia- tcall, and Politick parents, I have not shewed hat meaſure of dutie and affection to them, hich their care hath deſerved. I have not had thy *Miniſters* in ſuch *ſingular love for their works ake*, as I ought; but I have taunted at their zeal, nd hated them, becauſe they reproved me juſtly. nd I have carried my ſelf contemptuouſly againſt hy Magiſtrates and Miniſters, though I knew hat it is thine Ordinance, that I should be obe- ient unto them (*b*).

Where I should be (*c*) *ſlow to wrath*, and (*d*) *eady to forgive offences*, and not ſuffer the *Sun o go down upon my wrath, but to do good for evill, oving my very enemies for thy ſake*: I, alas, for ne ſorry word, have burſt out into open rage, nd harbouring thoughts of miſchief in my heart, have preferred to *feed on mine own malice*, ra- her then to eat of thy holy Supper (*e*).

Where (*f*) I should keep my *mind from all hy luſts*, and my body from all uncleanneſſe:

O LORD,

(a) The 5 Commandement 1 Theſ. 5: 13. Gal. 4: 15. ) Here confeſſe thy diſobedience to thy Parents, Mini- ers, Magiſtrates, Maſters, or Tutors. The 6. Command- ent. Prov. 9: 11 (*c*) Eph. 4: 31. Mark. 5: 44. (*d*) ere confeſſe thy haſtines and fury, and if thou haſte en any way the cauſe of any mans death unjuſtly, or elly. (*e*) The 7 Commandement. 1 Thel 4: 3, &c. m. 6: 13. Here confeſſe unto God thy ſecret pollutions, nication or adultery, If Satan hath ſo farre prevailed er thee.

O LORD, I have defiled both, and made my heart a Cage of all impure thoughts, and my minde a very Stye of the unclean ſpirit. Yea, the remedy which thou (Lord) haſt ordained for incontinency, could not contain me within the bounds of chaſtity: for by doating on Beauty whoſe ground is but duſt, Satan hath bewitched my flesh to luſt after ſtrange flesh.

(a) Where I should have lived in uprightneſſe giving every man his due, being contented with mine own eſtate, and living conſcionably in my lawfull calling, should be ready (according to mine ability) to lend and give unto the poor. Oh Lord, I have by oppreſſion, extortion, bribery, cavillation, & other indirect dealings, under pretence of my calling and office, robbed and pilled loyned from my fellow Chriſtians: yea, I have received, and ſuffered Chriſt, where I was truſted many a time in his poor members, to ſtand hungry, cold and naked at my door, and hungry, cold and naked, to go away ſuccourleſſe, as he came: and when the leannes of his cheeks pleaded pitty, the hardneſſe of my heart would shew no compaſſion (c).

(d) Where I should have made conſcience to *ſpeak the truth in ſimplicity*, without any falſhood, *prudently* judging a right, and *charitably* con-

(a) The 8 Commandement (b) Eph 4,28. Luke 6,35. Lev. 15,35. (c) Here confeſſe if thou haſt ſecretly ſtolne, or openly robbed any thing, or haſt detained from any fatherleſſe childe that which is his by right. (d) The 9 Commandement. Zach. 8,16. Matt. 10,16. 1 Cor. 13

ſtruing all things in the beſt part; and should
e defended the *good name* and *credit* of
neighbour; alas (vile wretch that I am) I have
yed and ſlandered my fellow-brother, and as
on as I heard an ill report, I made my tongue
inſtrument of the Devill, to blazon that abroad
o others, before I knew the truth of it my
f, I was ſo far from Pſalm. 15:3. ſpeaking a
d *word*, in defence of his good name; that it
kled my heart in ſecret to hear one, that I en-
el, to be taxed with ſuch a blemish, though I
ew that otherwiſe the graces of God shined in
n in abundant meaſure. I made jeſts of officious,
l advantage of pernicious lyes: herein shewing
ſelf a right Cretian, rather then an upright
riſtian (*a*).

And laſtly (O Lord) where I should have re-
l fully contented with that portion which thy
jeſty thought meeteſt to beſtow upon me in
s pilgrimage: and rejoyce in anothers good as
mine own: alas, my life hath been nothing
e but a greedy luſting after this neighbours
uſe, and that neighbours Land; yea, ſecretly
shing ſuch a man dead, that I might have his
ing or office; coveting rather thoſe things
ich thou haſt beſtowed on another, rather then
ng thankefull for that which thou haſt given
o my ſelf. Thus I, O LORD, who am a *car-*
*nall*

(a) Here confeſſe, if thou haſt belyed or ſlandered thy
ighbour, or not ſpoken the truth, to clear his innocency,
n thou waſt called thereto Tit. 1.12. The 10. Com
dement. Heb. 13,5.1 Tim. 6,6. Phil. 4,11,12.

*nall sinner, and sold under sin*, have transgresse all thy holy and spirituall Commandements, fro the first to the last, from the greatest unto th least; and here I stand guilty before thy Judge ment seat, of all the breaches of all thy Laws and therefore lyable to thy Curse, and all th miseries that Justice can powr forth upon so cur sed a creature. And whither shall I go for delive rance from this misery? Angels blush at my re bellion, and will not help me: Men are guilt of the like transgression, and cannot keep them selves. Shall I then despaire with Cain, or mak away my self with Iudas? No, Lord: for tha were but to end the miseries of this life, and t begin the endlesse torments of Hell: I will rathe appeal to thy *Throne of Grace*, Heb. 4. whe mercy reignes to pardon abounding sins, and o of the depth of my miseries, I will cry with Davi Psalm. 130: 1. for the *depth* of thy *mercies*. *Though thou shouldest kill me with afflictions*, y *will I, like Iob, put my trust in thee.* Iob. 13 12 Though thou shouldest drown me in the Se of thy displeasure, with Ionas, Ionas 2: 2. y will I catch such hold on thy mercy, that I w betaken up dead clasping her with both my hand And though thou shouldest cast me into the bo wels of Hell, as Ionas, into the *Bodie of the whal* yet from thence would I cry unto thee; *O G the Father of Heaven, O Iesus Christ the Redeem of the World, O Holy Ghost my sanctifier, thr persons, and one eternall God, have mercie up me a miserable sinner.*) And seeing the goodne

f thine own nature first moved thee to send thine
ely begotten Son to dye for my sins, that by
s death I might be reconciled to thy Majesty:
) reject not now my penitent Soul, who being
displeased with her self for sin, desireth to return
serve, and please thee in newnesse of life: and
ech from Heaven thy helping hand to save me
y poor servant, who am (like Peter) ready to
k in the Sea of my sins and misery. Wash away
e multitude of my sins, with the merits of that
lood, which I believe that thou hast so abundant-
y shed for penitent sinners.

And now that I am to receive this day the bles-
d Sacrament of thy precious Body and blood,
O LORD, I beseech thee, let thy holy Spirit, by
hy Sacrament, seal unto my soul, that by the
erits of thy Death and Passion, all my sins are
o freely and fully remitted and forgiven, that the
rses and judgements, which my sins have de-
rved, may never have power either to confound
e in this life, or to condemn me in the world
hich is to come: for my stedfast faith is, that
*hou hast dyed for my sins, and risen again for my*
*stification.* This I believe, O Lord, *help mine*
*belief.* Work in me likewise, I beseech thee, an
ntained Repentance, that I may heartily bewail
y former sins, and loath them, and serve thee
enceforth in newnes of life, and greater measure
f holy devotion. And let my soul never forget
he infinite love of so sweet a *Saviour*, that hath
id down his life to redeem so vile a sinner. And
rant, Lord, that having received these seals and

pledges

pledges of my communion with thee, thou maye
hence forth so dwell by thy Spirit in me, and
so live by faith in thee, that I may carefully wa
all the dayes of my life in godlinesse and Pie
towards thee, and in Christian Love and Ch
rity towards all my Neighbours, that living
thy fear, I may dye in thy favour, and after deat
be made partaker of eternall life, through Jes
Christ my Lord and onely Saviour, Amen.

### 3. *Of the means whereby thou mayest become a worthy Receiver.*

THese Means are duties of two sorts: th
former respecting God; the latter our Neig
bour. Those which respect GOD, are three
first, sound knowledge: secondly, true faith
thirdly, unfained Repentance. That which re
pecteth our Neighbour, is but one, sincere Ch
ritie.

### 1. *Of sound Knowledge requisite in a worth Communion.*

Sound knowledge, is a sanctified understandin
of the first Principles of Religion. Heb. 6:1,
As first, *of the Trinitie of persons in t
unitie of the God-head.* Secondly, *of the cre
tion of Man, and his Fall.* Thirdly, *of the cur
and misery due to sin.* Fourthly, *of the nature
and Offices of Christ, and redemption by faith i
his death, especially by the doctrine of the Sacr
men*

*sealing the same unto us.* Ioh. 17:3. 1 Tim. 4: 5. 1 Cor. 12: 29. 2 Cor. 12: 5. For, as house cannot be built, unlesse the founda- be first laid, no more can Religion stand, esse it be first grounded upon the certain know- e of Gods Word. Secondly, if we know not s will, we can neither beleeve nor do the e. For as worldly businesse cannot be done by them who have skill therein, so without wledge must men be much more ignorant in ine and spirituall matters. And yet in tempo- things a man may do much more by the light nature: But in religious mysteries, the more relye upon naturall reason, the further we are incomprehending *spirituall truth.* 1 Cor. 2: Rom. 8: 7. Which discovers the *fearfull* e of those who *receive without knowledge*, the more fearfull estate of those Pastors, who ister unto them without Catechizing.

## *Of sincere Faith, required to make a worthie Communicant.*

Sincere Faith is not a bare knowledge of the ptures, and first grounds of Religion, (for *Devils* and Reprobates have in an excellent ure, & do beleeve it, and *tremble* Iam. 3: 19: . 4: 2. but a true perswasion of all those gs, whatsoever the Lord hath revealed in his d: & also a particular application of Christ a mans own Soul, of the offers of mercy, h God hath made in Christ to all beleeving sinners,

sinners. And consequently, that Christ and his merits do belong unto him as well as to any other. For first: if we have not the righteousnesse of Faith, Rom. 4: 11. the Sacrament *profiteth nothing* unto us, and *every man in the Lords Supper receiveth so much as he beleeveth.* Secondly because that without Faith, we communication on Earth, cannot apprehend Christ in Heaven. For as he *dwelleth in us by Faith*, Ephes. 3: 17. so by faith we must likewise eat him. Thirdly because that without faith we cannot be perswaded in our consciences that our receiving is acceptable unto God. Heb. 11: 6. Rom. 14: 23.

3. *Of unfained repentance, requisite for a true communicant.* Isa. 55: 7. Ezek. 33 11. Acts. 16. 25. and 3. 10. Luke 1: 74, 75.

*True repentance is a holy change of the mind when upon the feeling sight of Gods mercy and a mans own misery, he turneth from all his known and secret sins, to serve God in holinesse and righteousnesse all the rest of his dayes.* For as he that is glutted with *meat*, is not apt to eate Bread; so he that is stuffed with sins, is not fit to receive Christ. And a conscience defiled with wilfull filthines, makes the use of all holy things unholy unto us. Our sacrificed spotlesse Passeover could not be eaten with the sowre leaven of malice and wickednesse, saith Paul. 1 Cor. 5: 8. Neither can the old bottles of our corrupt and impure consciences, retain the new wine of Christs precious

b/ood

, as our Saviour saith Mark. 2: 22. We therefore truely repent, if we will be worthy kers.

*. The duties to be performed in respect of our Neighbour, is Charitie.*

Charity is a hearty forgiving of others who e offended us, & after reconciliation, an out- unfained testifying of the inward affections ur hearts, by gestures, words, and deeds, t as we meet, & occasion is offered. For without love to our neighbour, no sacrifice ceptable unto God Matt. 5: 23, 24. Secondly, ause one chief end, wherefore the *Lords* per was ordained, is, to confirm Christians e one towards another. Joh. 13: 14, 34, 35. dly, no man can assure himself that his own are forgiven of God, if his heart cannot to forgive the faults of men that have offen- him, Mat. 6. 12, 14, 16, & 18, 25. Thus the first sort of duties which we are to per- before we come to the Lords Table, called paration.

*f the second sort of duties, which a worthy mmunicant is to perform at the receiving of the Lords Supper, called Meditation.*

This Exercise of spirituall Meditation, consists in divers points. First, when the Sermon ded, and the *Banquet* of the *Lords Supper* to be celebrated, meditate with thy self

how thou art invited by Christ, to be a Guest
his holy Table, and how lovingly he invites
thee: *Ho, every one that thirsteth; come ye to t*
*waters of life*, &c. *Come, buy wine and m*
*without mony and without price: eat ye that wh*
*is good, let your soul delight it self in fatne*
Isa. 55: 1, 2. *Take ye, eat ye; this is my bod*
*which was broken for you: drink ye all of th*
*for this is my blood, which was shed for the r*
*mission of your sins.* Matth. 26: 26, 27, 28, &
What greater honour can be vouchsafed; than
be admitted to sit at the Lords own Table? Wh
better fare can be afforded, than to feed of t
Lords own body & blood? If *David* thoug
it to be the greatest favour that he could she
unto good *Barzillai*, for all the kindnesse th
he shewed unto him in his troubles, to offer hi
that he should feed with him at his own Table
Ierusalem; 2 Sam. 19: 3. how much great
favour ought we to account it, when Christ do
indeed feed us in the Church at his own Tabl
and that with his own most holy bodie & blood?

2. As *Abraham*, when he went up to t
*Mount*, to sacrifice *Isaac* his Son, Gene. 22:
left his servants beneath in the valley: so wh
thou commest to the spirituall Sacrifice of t
Lords Supper, lay aside all earthly thoughts a
cogitations: that thou mayest wholly contempl
of Christ, and offer up thy Soul unto him, w
sacrificed both his Soul and Body for thee.

3. Meditate with thy self, how precious a
venerable is the Bodie and Blood of the Son
Go

who is the Ruler of heaven and earth: the
, at whose beck the Angels tremble, and by
om both the quick and dead shall be judged at
last day, and thou among the rest. And how
it is he, who having bin crucified for thy
, offereth now to be received by faith into thy
. On the other side, consider how sinfull a
ature thou art; how altogether unworthy of
holy a Gueſt; how ill deserving to taste of such
ed food, having been conceived in filthinesse,
wollowing ever since in the myre of Iniquitie,
ring the Name of a Christian, but doing the
kes of the Devill: adoring Christ with an *Ave*
, Haile King, in thy mouth, but spitting Oa-
in his face, and crucifying him anew with thy
reless actions.

Fourthly, ponder then, with what face darest
offer to touch so holy a body with such
iled hands? Or to drink such precious Blood
h so lewd and lying a mouth, or to lodge so
ed a Gueſt in so unclean a stable! For if the
thshemites were slain for but looking irreve-
ly into the Ark of the old Testament, what
gement mayest thou justly expect, who with
impure eyes and heart, art come to see and
ive the Ark of the New Testament, in which
elleth all the fulnesse of the God-head bodily?
2: 9.

If *Vzza* for but touching (though not without
) the Ark of the covenant, was *stricken with*
den death. 2 Sam. 6: 7. what stroak of Divine
gement mayest thou not fear, that so rudely,

with unclean hands, doest presume to handle the Ark of the eternall Testament, wherein are hid all the Treasures of Wisdome and knowledge?

If *Iohn Baptist* (the holiest Man that was born of a Woman) thought himself *unworthy* to bear his shooes, Matth. 3: 11. (O Lord) how unworthy is such a profane wretch, as thou art, to eat *his holy flesh*, and to drink his *precious blood*.

If the blessed Apostle Saint Peter, seeing but a glympse of Christs *almighty* power, thought himself *unworthy* to stand in the same boat with him, how unworthy art thou to sit with Christ at the same Table, where thou mayest behold the infinitnesse of his Grace and Mercie displayed?

If the Centurion thought that the *roof of his house* was not worthie to harbour so divine a Gueſt, Matt. 8: 8. what room can there be for under thy ribs, for Christ's holinesse to dwell in?

If the Blood-issued sick Woman feared to touch the *Hem of his Garment*; how shouldest thou tremble to eath his flesh, and to drinke his All-healing-blood?

Yet if thou commest humbly, in Faith, Repentance, & Charitie, abhorring thy sins past, and purposing unfainedly to amend thy life hencefort let not thy former sins affright thee; for they shall never be laid unto thy charge: and this Sacrament shall seal unto thy soul, that all thy sins and the Iudgemens due unto them, are full pardoned, and clean washed away by the blood of Christ. For, this Sacrament was not ordained for them who are perfect; but to help penitent sinn

sinners unto perfection. Christ came, *not to call the righteous, but sinners to Repentance.* Matth. 9: 12, 13. And he saith, *that the whole need not the Physician, but they that are sick.* Matth. 11: 28. Those hath Christ called, and when they came, them hath he ever helped. Witnesse the whole Gospell, which testifieth, that not one Sinner, who came to Christ for mercy, went ever away without his errand. Bathe thou likewise thy sick Soul in this Fountain of Christs blood; and doubtlesse, according to his promise, Zachar. 13: 1. thou shalt be healed of all thy *sins*, and *uncleanesse*. Not sinners therefore, but they who are unwilling to repent of their sins, are debarred from this Sacrament.

Fifthly, meditate, that Christ left this Sacrament unto us as the chief Token and Pledge of his Love: not when we would have made him a King. Iohn 6: 15. (which might have seemed a requital of kindnes) but when Iudas and the High Priests were conspiring his death, (therefore wholly of his meer favour.) When Nathan would shew David how entirely the poor man loved his sheep that was killed by the rich man: *he gave her* (saith he) *to eat of his own morsels, and his own cup to drink*, 2 Sam. 1: 2, 3. And must not then the love of Christ to his Church be unspeakable, when he gives her his own flesh to eat, and his own blood to drink, for her spirituall and eternall nourishment? If then there be any love in thine heart, take the cup of *Salvation* into thine hand, and pledge his *love* with

*love* again, Psalm. 116: 11.

Sixtly, when the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations whatsoever: and settle thy meditations onely upon those holy actions and rites: which according to Christs institution are used in and about the holy Sacraments. For it hath pleased God (considering our weakness) to appoynt those Rites as means, the better to lift up our minds to the serious contemplation of his heavenly Graces.

When therefore thou seest the Minister putting apart Bread and Wine on the Lords Table; and consecrating them by Prayer, and the rehearsal of Christs institution, to be a holy Sacrament of the blessed Body and Blood of Christ, then meditate, how God the Father, of his meer love to mankinde, set apart and sealed his onely begotten Son, to be the All-sufficient means, and onely Mediatour to redeem us from sin, *and* to reconcile us to his grace, and to bring us to his glory.

When thou seest the Minister break the Bread being blessed, thou must meditate, that Jesus Christ the eternal Son of God was put to death and his blessed Soul and Bodie (with the sense of Gods anger) broken asunder for thy sins, as verily as thou now seest the holy Sacrament to be broken before thine eyes: and withall call to mind the hainousnesse of thy sins, and the greatnesse of Gods hatred against the same seeing Gods justice could not be satisfied, but by such a Sacrifice. Who

When the Minister hath blessed and broken
e Sacrament, and is addressing himself to distri-
ute it; then meditate. That the King (who is
e Master of the Feast) stands at the table to see
is Guests; & looketh upon thee whether thou
ast on thee the (a) *Wedding garment.* Matth.
2: 11. Think also, that all the holy *Angels*,
at attend upon the Elect in the Church, and
*desire to behold the celebration of those holy*
*ysteries*, do observe thy reverence and beha-
iour. 1 Cor. 11: 10. Ephes. 1: ult. 1 Pet. 1: 12.
ethy soul therefore, whilest the Minister brin-
th the Sacrament unto thee, offer this or the
e short Soliloquie unto Christ.

*A sweet Soliloquie to be said betwixt the con-*
*ration and receiving of the Sacrament.*

*s it true indeed, that God will dwell on earth?*
*hold! the Heaven, and the Heaven of Heavens*
*not able to contain thee:* 1 King. 8: 27. *how*
*uch more unable is the soul of such a sinfull cai-*
*as I am to receive thee!*

But seeing it is thy blessed pleasure, to come
n to sup with me, and to dwell in me! Rev. 3:
Ioh. 24: 23. I cannot for joy but burst out,
d say, *What is man, that thou art so mindfull*
*him, and the son of man, that thou so regardest*
*m!* What favour soever thou vouchsafest me
the abundance of thy Grace, I will freely
fesse what I am in the wretchednesse of my
ne. I am in a word, a carnal creature, whose



[a] This wedding Garment is righteousnesse & true
nesse, Rev. 19: 8. Ephes. 4, 24.

very Soul is *sold under sin*: Rom. 7: 14. wretched man, compassed about with a *bodie of death*, vers. 24: Yet Lord, seeing thou callest here I come; and seeing thou callest sinners Matth. 9: 13. I have thrust my self in among the rest, and seeing thou callest *all* with their *heaviest loads*, Matth. 11: 28. I see no reason why I should stay behind. O Lord, I am sick and whither should I go, but unto thee the Physician of my Soul? Thou hast cured many: but never diddest thou meet with a more miserable Patient; for I am more leprous then Gehazy, more unclean then Magdalene, more blinde in Soul, than Bartimeus was in Bodie; for I have lived all this while, and never seen the true light of thy Word: My soul runs with a greater flux of sin, than was the Hemoriſſe issue of blood. Mephibosheth was not more lame to go, than my Soul is to walk after thee in love. Jeroboams Arm was not more withered to strike the Prophet, than my hand is maymed to relieve the poor. Cure me, O Lord, and thou shalt do as great a work as in curing them all. And though I have all their sins and sores, yet Lord, so abundant is thy grace so great is thy *Skill*, that if thou wilt, thou canst with a word, forgive the one, & heal the other: And why should I doubt of thy good will, when to save me, will cost thee now but one loving smile; who diddest shew thy self so willing to redeem me, though it should cost thee all thy heart blood: and now offerest so graciously unto me the assured pledge

f my Redemption by thy blood? *Who am I,*
*O Lord God?* 2 Sam. 7: 11. and what is my
merit, that thou haſt bought me with ſo *dear a*
*price*? It is meerely thy mercy: *and I, O Lord,*
*am not worthy the leaſt of all thy mercies*: Gen.
32: 10. much leſſe to be a partaker of this holy
Sacrament, the greateſt pledge of the greateſt
mercie, that ever thou diddeſt beſtow upon thoſe
ſons of men whom thou loveſt. How might I,
in reſpect of mine own unworthineſſe, cry out for
fear at the ſight of thy holy Sacrament, as the
Philiſtims did when they ſaw the Ark of God come
into the aſſembly? 1 Sam. 5: 7. *Wo now unto*
*me a ſinner*; but that thy Angel doth comfort
me, as he did the woman: *Fear thou not, for I*
*know that thou ſeekeſt Jeſus which was crucified.*
Matt. 28: 5. It is thou indeed that my ſoul ſeeketh
after. And here thou offereſt thy ſelf unto me in
thy bleſſed Sacrament. If therefore Elizabeth
thought her ſelf ſo much honoured, at thy pre-
ſence in the *womb of thy bleſſed Mother*, that
the *Babe ſprang in her belly for joy*; Luk. 1: 43,
44. how ſhould my ſoul leap within me for
joy, now that thou commeſt by thy holy Sacra-
ment, to dwell in my heart for ever? Oh what
honour is this, not that the Mother of my Lord,
but my Lord himſelf ſhould come thus to viſit
me! Indeed, Lord, I confeſſe with the faithfull
Centurion, Matth 8: 8. that *I am not worthy*
*that thou ſhouldeſt come under my roof*: and that
*thou didſt but ſpeak the word onely, my ſoul*
*ſhould be ſaved*; yet ſeeing it hath pleaſed the

riches of thy grace, for the better ſtrengthning of my weakneſſe, to ſeal thy mercy unto me, by thy viſible ſigne, as well as by thy viſible Word: in all thankfull humilitie my Soul ſpeaks unto thee with the bleſſed Virgin: Behold, the handmaid of the Lord, be it unto me according to thy word. Luk. 1:38. Knock thou, Lord, by thy Word and Sacraments, at the door of my Heart, Rev. 3:10. and I will, like the Publican Luk. 18:23. with both my fiſts knock at my breſt, as faſt as I can, that thou mayeſt enter in: And if the door will not open faſt enough, break it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, that I may have cauſe with *Zacheus*, Luke 19:9. to acknowledge, that *this day ſalvation is come into mine houſe.* And caſt out of me whatſoever ſhall be offenſive unto thee: for I reſign the whole poſſeſſion of my heart unto thy ſacred Majeſty, intreating that I may not live henceforth, but that thou majeſt live in me, ſpeak in me, walk in me, and ſo govern me by thy Spirit, that nothing may be pleaſing unto me, but that which is acceptable unto thee: That finishing my courſe in the life of Grace, I may afterward live with thee for ever in the Kingdome of glory. Grant this, O Lord Ieſus, for the merits of thy death and blood-ſhedding, Amen.

When the miniſter bringeth towards thee the Bread, thus bleſſed and broken, and offering it unto thee, bids thee, *Take eat*, &c, then meditate that Chriſt himſelf commeth unto thee, & both

...th offereth, and giveth indeed unto thy faith, ...is very bodie and blood, with all the merits of ...his death and passion, to feed thy Soul unto eter...nall life: as surely as the Minister offereth and ...giveth the outward signes that feed thy body ...unto this temporal life, The bread of the Lord ...is given by the Minister, but the bread which ...is the Lord, is given by Christ himself.

When thou takest the bread at the Ministers ...hand to eat it (*a*), then rowse up thy soul to ap...prehend Christ by Faith: and to apply his merits ...to heal thy miseries. Imbrace him as sweetly ...with thy Faith in the Sacrament, as ever Simeon ...hugged him with his arms in his swadling clouts.

As thou eatest the Bread, imagine that thou ...seest Christ hanging upon the Crosse, and by his ...unspeakable torments, fully satisfying Gods Ju...stice for thy sins; and strive to be as verily par...taker of the spirituall Grace, as of the Elemen...tall signes. For, the Truth is not absent from ...the signes; neither doth Christ deceive, when ...he saith, *This is my Body*: but he giveth himself ...indeed to every soul that spiritually receives him ...by faith. For as ours is the same supper which ...Christ administred: so is the same Christ verily ...present at his own Supper, not by any papal tran...substantiation, but by a sacramental participation, ...whereby he doth truly feed the faithfull unto ...eternall life: not by comming down out of heaven ...to thee, but by lifting thee up from the earth



(*a*) *Sacramentum requirit sacram mentem.*

unto him. (a) According to the old saying, *Sursum corda*, Lift up your hearts: And, *where the carkeis is, thither will the Eagls resort*, Matth. 24: 28.

When thou seest the Wine brought unto thee apart from the Bread, than remember, that the Blood of Jesus Christ was as verily separated from his body upon the Crosse, for the remission of thy sins: And that this is the seal of the new covenant, which God made, to forgive all the sins of all penitent sinners that beleeve in the merits of his blood shedding, For the Wine is not a Sacrament of Christs blood contained in his veines; but as it was shed out of his body upon the Crosse for the *remission of the sins* of all that beleeve in him. Matth. 26: 28.

As thou drinkest the Wine, and powrest it

out

(a) Christ cals it his body, not the signe of his body, because this Sacrament was instituted not only to signifie, but also to communicate the spirituall graces that they represent, and by the signes, to draw our minds to the graces signified. *So Euthymius in Matth.* 19. *Non dixit dominus, Hæc sunt signa corporis mei, sed, Hoc est corpus meum. Oportet ergo, non ad naturam eorum, quæ proposita sunt, aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis, & bibituri illum sanguinem quem suffusi sunt, qui me crucifigunt. Sacramentum aliquid vobis commendat, spiritualiter intellectum vivificabit vos. Augustin, in Psalm.* 98. speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first Institution, no more do we in the reiteration of the same supper.

of the Cup into thy ſtomack, meditate and beleeve, that by the merits of that Blood, which Chriſt ſhed upon the Croſſe, all thy ſins are as verily forgiven, as thou haſt now drunk this Sacramentall Wine, and haſt it in thy ſtomack. And in the inſtant of drinking, ſettle thy Meditation upon Chriſt, as he hanged upon the Croſſe; and, like Mary and Iohn, thou diddeſt ſee him nailed, and his blood running down his ſide out of that gaſtly wound, which the ſpear made in his innocent heart; wiſhing thy mouth cloſed to his ſide, that thou mighteſt receive that precious blood, before it fell to the duſtie earth: And yet the actuall drinking of that real blood with thy mouth, would be nothing ſo (a) effectuall as this Sacramentall drinking of that blood ſpiritually by faith. For one of the ſouldiers might have drunk that, and been ſtill a Reprobate, but whoſoever drinketh it ſpiritually by Faith, in the Sacrament, ſhall ſurely have the Remiſſion of his ſins, and Life everlaſting.

As thou feeleſt the Sacramentall Wine which thou haſt drunk, Warming thy cold ſtomack; So endeavour to feel the holy Ghoſt cherishing thy Soul in the joyfull aſſurance of the forgiveneſſe of all thy ſins, by the merits of the blood of Chriſt. And to this end, God giveth every faithfull

(a) If remiſſion of ſins & eternall life had bin appropriated to the drinking of the reall blood, doubtleſſe Iohn and Mary would have made meanes to have drunke it: but Iohn aſcribes the vertue to beleeving that it Was ſhed.

full soul, together with the Sacramental blood of the Holy Ghost to drink, *We are all made to drink into one Spirit.* 1 Cor. 11: 13. And so lift up thy mind from the contemplation of Christ, as he was crucified upon the Crosse, to consider how he now *sits in glory at the right hand of his Father,* Rom. 8: 34: Heb. 7: 25, & 9, 24. making intercession for thee, by presenting to his Father the unvaluable merits of his death, which he once suffered for thee, to appease his Iustice for the sins, which thou dost daily commit against him.

After thou hast eaten and drunk both the bread and wine, labour that as those Sacramentall Signes do turn to the nourishment of thy Body, and by the digestion of heat become one with thy substance: so by the operation of Faith & the Holy Ghost, thou mayest become one with Christ, and Christ with thee: and so mayest feel thy communion with Christ confirmed, & increased daily more and more: 1 Cor. 10: 17. That as it is impossible to seperate the bread and Wine digested into the blood and substance of thy body: so it may be more unpossible to part Christ from thy Soul, or thy Soul from Christ. (*a*)

Lastly, as the Bread of the Sacrament, though confected of many grains, yet makes but one Bread: so must thou remember, that though all the faithfull are many; yet are they all but one mysticall bodie, whereof Christ is Head. And therefore

(*a*) *Unus est panis communi votione Sacramenti, non autem necessario unus numero.*

refore thou must love every Christian as thy
lf, and a member of thy bodie.

Thus far of the duties to be done at the receiving of the holy Sacrament, called Meditation.

## 3. *Of the duties which we are to perform after receiving of the holy Communion, called Action, or Practice.*

THe duties which we are to perform after the receiving of the Lords Supper, is called Action or Practice: without which all the rest will minister unto us no comfort.

The Action consists of two sorts of duties: first, such as we are to perform in the Church: or else after that we are gone home.

Those that we are to performe in the Church, are either severall from our own souls, or else jointly with the congregation.

The severall duties which thou must performe from thine owne soul, are three. First, thou must be carefull (that forasmuch as Christ now dwelleth in thee, therefore) to entertain him in a clean heart, and with pure affections; Psalm. 18: 25. for, the most holy, wil be with the holy: (e) for if Joseph of Arimathea, when he had begged of Pilate his dead body, to bury it, wrapped it in sweet odours and fine linnen, & laid it in a new Tombe; how much more shouldest thou lodge Christ in a new Heart, and perfume his Roomes

(e) *Sancta non nisi sancte & sanctis.*

Roomes with the odoriferous Incense of Prayers, and all pure affections? If God required Moses to provide a Pot of pure Gold to keep the Manna that fell in the wilderneſſe: what a pure heart shouldeſt thou provide to receive this divine Manna, that is *come down from heaven?*

And as thou cameſt ſorrowing, like *Joſeph* and *Mary*, Luke 2: 10. to ſeek Chriſt in his Temple, ſo now having there found him in the mideſt of his Word and ſacrament, be carefull with joy to carry him home with thee, as they did. And if the man, that found but *his loſt sheep*, rejoyced ſo much, Luke 15: 6. how canſt thou, having found the Saviour of the World, but rejoyce much more?

Secondly, thou muſt offer the ſacrifice of a private thankſgiving unto God for this ineſtimable grace and mercy; for as this action is common unto the whole Church; ſo is it applyed particularly to every one of the faithfull in the Church: and for this particular mercy, every ſoul muſt joyfully offer up a particular ſacrifice of Thankſgiving. For if the Wiſemen rejoyced ſo much when they ſaw the Star which conducted them unto Chriſt, and worshipped him ſo devoutly, when he lay a babe in the manger, and offered unto him their Gold, Myrrh, and Frankincenſe, how much more shouldeſt thou rejoyce now, that thou haſt both ſeen and received this Sacrament, which guideth thy Soul unto him where he *ſitteth at the right hand of his Father in glory*. And thither lifting up thy heart, adore him,

him, and offer up unto him the Gold of a pure Faith, the Myrrh of a mortified heart, and this or the like sweet Incense of Prayer, and Thanksgiving.

## *A Prayer to be said after the receiving of the Communion.*

WHat shall I render unto thee (O blessed Saviour) for all these blessings which thou hast so graciously bestowed upon my soul! How can I sufficiently thank thee, when I can scarce expresse them? Where thou mightest have made me a Beast, thou madest me a Man, after thine owne Image. When by sin I had lost both thine Image, and my self: thou didst renew in me thine Image by thy Spirit, and diddest redeem my Soul by thy blood again: and now thou hast given unto me thy Seal and pledge of my Redemption; nay, thou hast given thy self unto me, O blessed Redeemer. Oh, what an inestimable treasure of riches, and overflowing Fountain of grace hath he got, who had gained thee! No man ever touched thee by faith, but thou diddest heal him by grace for thou art the Author of Salvation, the remedy of all evils, the medicine of the sick, the life of the quick, and the resurrection of the dead. Seemed it a small matter unto thee to appoint thy holy Angels, to attend upon so vile a creature as I am; but that thou wouldest enter thy self into my Soul, there to preserve, nourish and cherish me unto life everlasting?

If

If the carkasse of the *dead Prophet* could revive a *dead man* that touched it? 1 Kin. 13: 21. how much more shall the *living bodie of the Lord* of all *Prophets* quicken the faithfull, in whose heart he dwelleth? And if thou wilt raise my bodie at the last day out of the dust; how much more wilt thou now revive my Soul, which thou hast sanctified with thy spirit, and purified with thy blood? O Lord, what could I more desire, or what couldest thou more bestow upon me, then to give me thy bodie for meat, thy blood for drink, and to lay down thy Soul for the price of my redemption? Thou Lord, enduredst the pain, and I doe reap the profit: I received pardon, and thou diddest bear the punishment. Thy tears were my Bath, thy wounds my weal, and the injustice done to thee, satisfied for the judgement which was due to me. Thus by thy Birth, thou art become my Brother; by thy Death, my ransome; by thy Mercie, my Reward; and by thy Sacrament, my nourishment. O divine food! by which the sons of men are transformed into the sons of God: so that mans nature dyeth, and Gods nature liveth, and ruleth in us. Indeed, all creatures wondred that the creator would be inclosed nine Moneths in the Virgins Womb, (though her Womb being replenished with the holy Ghost, was more splendid then the Starry Firmament.) But that thou shouldest thus humble thy self to dwell for ever in my Heart, which thou foundest more unclean then a dung-hill, it is able to make all the creatures in heaven and Earth to stand amazed. But seeing

ing it is thy free grace and meer pleasure thus enter and to dwell in my heart, I would to God I had so pure a heart as my heart could wish, entertain thee. And who is fit to entertain Christ? or who, though invited, would not chuse with Mary, rather to kneel at thy feet, then presume to sit with thee at thy Table Though I want pure heart for thee to dwel in, yet weeping eyes will never be wanting to wash thy blessed feet, and to lament my filthy sins. And albeit I cannot weep so many tears as may suffice to wash thy holy Feet, yet Lord, it is sufficient that thou hast shed Blood enough to cleanse my sinfull soul. And I am fully (O Lord) assured, that all the daintie cheare, wherewith the disdainfull Pharisee entertained thee at his table, did not so much please thee, as these tears which penitent Mary powred under the Table. I would therefore wish with *Jeremy*, that *my head were a Fountain, of tears*, that being I can by no means yeeld sufficient thanks for thy love to me; yet I might by continuall tears, testifie my love unto thee. And though no man is worthy of so infinite grace: yet this is my comfort, that he is worthy, whom thou in favour accountest worthy. And seeing that now of thy meere grace thou hast counted me (among others thy chosen) worthy of this unspeakle favour, and sealed by thy Sacrament the assurance of thy love, and the forgiveneſse of my sins: O Lord, confirm thy favour unto thy Servant, and say of me as *Isaac* did of Iacob, Gen. 27: 33. I have blessed him, therefore he shall be blessed. And

that

that I may say unto thee with David, 1 Chr. 1
27. Thou O Lord hast blessed my Soul, and ma
it thy house, and it shall be blessed for ever. A
seeing it pleased thee to blesse the house of Obe
edom and all his houshold whilest the Ark of t
Lord remains in his house: 2 Sam. 6: 11, 12.
doubt not but thou wilt much more blesse m
soul & bodie. & all that do belong unto me, no
that it hath pleased thy Majesty, of thine o
good will, to enter under my roof, & to dwel
ever in my poor cottage. Blesse me, O Lord,
that my sins may wholly be remitted by thy bloo
my conscience sanctified by thy Spirit, my min
enlightened by thy Truth, my heart guided
thy Spirit, & my will in all things subdued to t
blessed will and pleasure. Blesse me with all gr
ces which I want, & increase in me those go
gifts, which thou hast already bestowed upon
And seeing that I hold thee not by the Armes,
*Jacob*, Gen. 32: 4, &c. wrestling without m
but inwardly dwelling by Faith within me, su
ly, Lord, I *will never let thee go, except th
blesse me, and give me a new name, a new hear*
a new spirit, and strength by the power of God
prevail over sin and Satan. And I beseech thee
Lord, desire not to depart from me, as thou didd
from Jacob, because the day breaketh, and t
grace beginneth to dawn and appear: But I fr
my soul, humbly with the *Emauites* entre
thee, O sweet Iesus, *to abide with me, becaus
draweth toward night*, For the night of tempt
tion, the night of tribulation, yea my last lo
ni

k of death appeareth: O blessed Saviour, stay
me therefore now and ever. And *if thy*
*ence go not home with me, carry me not from*
*t.* Exod. 33: 14. Go with me, and live with
, and let neither death nor life separate me
m thee, Drive me from my self, draw me unto
. Let me be sick, but sound in thee, and
y weakness, let thy strength appear. Let
seem as dead, that thou alone mayest be seen
rein me, so that all my members may be but
*ruments* to act thy *motions*. *Set me as a Seal*
*on thine Heart*, Cant. 8: 6. and let thy zeal be
d upon mine, that I may be out of love with
that I may be onely in love with thee. And
t, O Lord, that as thou now vouchsafest me
favour, to sit at thy Table to receive this Sa-
ment in thy House of grace, so I may hereaf-
through thy mercy, be received to *eat and*
*k at thy Table in thy Kingdome of glory.*
ke 12: 30. And for thy mercy; I do here with
four Beasts, and four and twenty Elders, cast
self down before thy Throne of grace, ack-
wledging that it is thou that hast redeemed me
h thy blood, and that salvation commeth
ly from thee Rev. 5: 9. And therefore unto
I do yeeld all praise, and glory, and wisdome
thanks, and honour, and power, and might,
majesty, O my Lord; and my God, for ever-
e, Amen. Rev. 7: 10, 11, 12.

Thirdly, seeing Christ hath sacrificed himself
thee: (and all that thou canst give is too little)
refore thou must offer thy self to be a *living*,
*holy*

holy and acceptable sacrifice unto God; Rom. 1
1. Luke 17: 5. by serving him in righteousn
and holines all thy dayes. Thus Tertull
witnesseth, that in his time, a Christian w
known from another man, only by the holine
and uprightnesse of his life.

1. *Of the duties which we are to do after the communion, joyntly with the congregation.*

THe duties to be performed jointly with t
Church, are three. First publike Thanksg
ving, both by Prayers, & singing of Psalmes (a)
thus Christ himself and his Apostles did. Secondly
Ioyning with the Church, in giving (every ma
according to his abilitie) towards the relief of th
poor. This was the manner of the primitiv
churches, to make collections and (b) Love-Feas
after the Lords Supper, for the relief of the poo
Christians. Thirdly, when thanks and praise
ended; then with all reverence to stand up, and
receive the blessing of God, by the mouth of h
Minister, and to receive it as if thou diddest hea
God himself pronouncing it unto thee fro
heaven. For by their blessing, God doth bles
his people.

(a) Which is probable to have beene the 113. *Psal*
1 *Cor.* 16: 1. *Rom.* 15: 25. (b) *Qui copiosiores sunt & volu*
*pro arbitrio quisque suo quod visum est contribuunt, & qu*
*ita colligitur, apud prepositum deponitur: atque inde ille q*
*tulatur pupillis & viduis, & qui propter morbum aut aliqua*
*causam egent, &c. Apolog.* 2. *Iusti. Mart. agape. lucru*
*est pietatis nomine facere sumptum. Tert. Ap. adv. Gen.*
36, *Numb.* 6: 23, 27, *Iohan.* 6: 56.

*Thus far of the duties to be practiſed in the Church.*

The duties which thou art to practiſe after that thou art departed home, are three. Firſt, to obſerve diligently, whether thou haſt truely received Chriſt in the ſacrament. Which thou mayeſt thus eaſily perceive, for ſeeing *his fleſh is meat indeed, and his blood is drink indeed*, and that he is ſo full of grace, that no man ever touched him by Faith, but he received vertue from him? it cannot poſſibly be, that if thou haſt eaten his fleſh, or drunk his blood, but thou ſhalt receive grace and power to be cleanſed from thy ſin and filthineſſe. For if the *Hemoriſe*; that did but touch his grament, Matt. 15:29. had her bloodie iſſue, that continued ſolong, forthwith ſtanched: how much more will the bloodie iſſue of thy ſin be ſtanched, if thou then haſt truly eaten and drunk the very fleſh and blood of Chriſt? but if thy iſſue ſtill runneth, thou mayſt juſtly ſuſpect thou haſt never yet truly touched Chriſt. Secondly, ſeeing thou haſt now reconciled thy ſelf to God, and renewed thy covenant, and vowed newneſſe & amendment of life, thou muſt therefore have a ſpeciall care, that thou doſt not yield to commit thy former ſins any more; knowing that the unclean ſpirit, if ever he can enter into thy Soul again, after that it is ſwept and garnished, he will enter forcible poſſeſſion, and ſeven *others Devils worſe then himſelf*: ſo that *the end of that man ſhall be worſe then his beginning.*

*beginning.* Matt. 12: 24, &c. Be ye not t
refore like the *Dog that returns to his vomit*, a
the *washed Sow, that walloweth in the mire agai*
1 Pet. 2: 22. And return not to thy malice, li
to the Adder, who laying aside her poyson wh
she drinks, takes it up again, when she hath don
But when either the Devill or thy flesh shall offe
to tempt and move thee to relapse into thy forme
sins: answer them as the *Spouse* doth in the cant
cles, *I* have put off my coat (of my former cor
ruption) how shall *I* put it on? I have washe
my feet, how shall I defile them again? Cant
5: 3.

Lastly, if ever thou hast found either joy o
comfort in receiving the holy Sacrament, let i
appear by the eager desire of receiving it ofte
again. For the *bodie of Christ as it was anoint*
*with the oyl of gladnes above his follows*: Psal. 45
7. Heb. 1: 9 so doth it yeeld a sweeter savou
then all the Ointments of the world: The fragran
smell, whereof alloureth all Souls, who have onc
tasted the sweetnesse thereof, ever after to desir
oftner to taste thereof again, *Because of the sa*
*vour of thy good Oyntments, therefore do the Vir*
*gins love thee*, Cant. 2: 3. O taste therefore, an
often *see how good the Lord is*, saith David. Psa
34: 8. This is the commandement of Chri
himself. *Do this in remembrance of me*, and i
doing this, thou shat shew thy selt best mindfu
and thankfull for his death. For *as oft as ye sha*
*eat this bread, and drink this cup*, ye *shall she*

*Lords death untill he come.* And let
be the chief end, whereunto both thy recei-
and living tendeth; that thou mayest be a
Christian, *zealous of good works, purged
sin, to live soberly, righteously, and godly in
present world*; Tit. 2: 12. that thou maist
ceptable to God, profitable to thy brethren,
comfortable unto thine own soul
*Thus far of the manner of glorifying God in thy*

*Now followeth the Practice of Piety, in glori-
fying God in the time of sickneſſe, and
when thou art called to die in
the Lord.*

SOon as thou perceiveſt thy ſelf to be viſited
with any ſickneſſe, meditate with thy ſelf:
1. That *miſery commeth not forth of the duſt*;
*ther doth affliction ſpring out of the earth.* Iob.
6. Sickneſſe comes not by hap or chance (as
Philiſtims ſuppoſed that their *Mice and Eme-
rods* came, 1 Sam. 6: 5.) but from mans *wicked-
s*, which as ſparkles breaketh out. *Man ſuffe-
s* (ſaith Ieremie) *for his ſins*, Lam. 3: 39. *Fools*
ith David) *by reaſon of their tranſgreſſions, and
ecauſe of their iniquities, are afflicted.* Pſalm.
7: 17. As therefore Solomon adviſeth a man to
y himſelf towards an earthly Prince; *If the
it of him that ruleth riſe up againſt thee,
e not thy place; for gentleneſſe pacifieth great
s* Eccleſ. 10: 4. ſo counſell I thee to deal with

the Prince of Princes: If the ſpirit of him th
ruleth heaven and earth, riſe up againſt thee, l
not thy heart deſpaire: for repentance pacifiet
great ſins. And *whoſoever returneth in his affi*
*ction to the Lord God of Iſrael, and ſeeks him, h*
*will be found of him.* 2 Cro. 15: 4.

2. Shut too thy chamber door Matth. 6:
*Examine thine own heart upon thy bed*, Pſalm.
4. *ſearch and trie thy waves.* Lam. 3: 40
Search as diligently for thy capitall ſin, as Ioshu
did for Achan, Iosh. 7: 16, &c. till thou finde
it. For albeit God when he beginneth to chaſte
his children, hath reſpect to all their ſins; ye
when his anger is incenſed, he chiefly taketh oc
caſion to chaſten, and enter with them into judge
ment, for ſome one grievous ſin, wherein the
have lived without Repentance.

3. When thou haſt thus conſidered all thy ſin
put thy ſelf before the Iudgement Seat of God
as a Fellon or Murtherer ſtanding at the Bar of a
earthly Iudge: and with grief and ſorrow of hea
confeſſe unto God all thy known ſins, eſpecial
thy capitall offences, wherewith God is chief
diſpleaſed. Lay them open, with all th
circumſtances of the time, & manner ho
they were commited, as may moſt ſerve to ag
gravate the hainouſnes of thy ſins, and to she
the contrition of thy heart for the ſame. Liſt u
thine hand, and acknowledge thy ſelf before th
righteous Iudge of heaven and earth, guilty o
eternall death and damnation, for thoſe th
hainous ſins and tranſgreſſions. And having the
accu

mſed and judged thy ſelf: caſt down thy ſelf
fore the Foot-ſtool of his Throne of grace:
ſalm 99: 5. Heb. 4: 16. aſſuring thy ſelf,
at whatſoever the *King of Iſrael* be: 1 Reg.
: 31. yet the *God of Iſrael* is a mercifull God:
nd cry unto him from a penitent and faithfull
art, for mercy and forgiveneſſe, as eagerly and
neſtly, as ever thou kneweſt a malefactor,
ing to receive his ſentence, crying unto the
dge for favour and pardon; vowing amend-
ent of life, and (by the aſſiſtance of his grace)
ver to commit the like ſin any more. All
hich thou mayeſt do, in theſe or the like words.

## *A Prayer when one begins to be ſick.*

O Moſt righteous Judge, yet in Jeſus Chriſt, my gracious Father: I wretched ſinner do re return unto thee (though driven with pain d ſickneſſe) like the Prodigall child with want hunger: I acknowledge, that this ſickneſſe d pain comes not by blind Chance, or Fortune, by thy Divine Providence, and ſpecial appo-ment. It is the ſtroke of thy heavy hand, hich my ſins have juſtly deſerved, and the things I feared, are now fallen upon me: Yet I *do perceive, that in wrath thou remembreſt* rcy; when I conſider, how many and how hai-s are my ſins, and how few and eaſie are thy ections, Thou mighteſt have ſtrucken me with e fearfull and ſudden death, whereby I ſhould have had either time or ſpace to have called

upon thee for grace and mercy; and so I should have perished in my sins, and have been for ever condemned in Hell.

But thou, O Lord, visitest me, with such a fatherly chastisement, as thou usest to visit thy dearest children whom thou best lovest; giving me (by this sickness) both warning and time to repent, and to sue unto thee for grace and pardon. I take not therefore, O Lord, this thy visitation as any signe of thy wrath or hatred; but as an assured pledge and token of thy favour and loving kindness, whereby thou doest with thy temporall Judgement draw me to Judge my self, and to repent of my wicked life, that I should not be condemned with the godless and unpenitent world. 1 Cor. 11: 13. For thy holy Word assures me, that whom thou lovest, thou thus chastenest, and, that thou scourgest every Son that thou receivest: Heb. 12: 6, 7. &c. That if I endure thy chastening, thou offerest thy self unto me, as unto a Son; and that all that continue in sin, and yet escape without correction (whereof all thy children are partakers) are bastards and not sons: and that thou chastenest me for my profit, that I may be a partaker of thy holiness. O Lord how full of goodness is thy nature, that hast dealt with me so graciously in the time of my health and prosperitie? and now being provoked by my sins and unthankfulness, hast such Fatherly and profitable ends, in inflicting upon mee this sickness and correction?

I confesse, Lord, that thou doest justly afflict

y bodie with ſickneſſe, for my Soul was ſick be-
ze of long proſperitie, and ſurfeited with eaſe,
ace, plentie, and fulneſſe of bread: And now,
O Lord, I lament & mourn for my ſins: I *ac-*
*knowledge my wickednesse, and mine iniquities are*
*alwayes in my sight*, Oh, what a wretched ſinner
m I, void of all goodneſſe by Nature, and full
f evill by ſinfull cuſtome! Oh, what a world of
n have I committed againſt thee; whileſt thy
ng ſufferance expected my converſion, and
by bleſſings moved me to repentance! Yet, O
y God, ſeeing it is thy propertie more to reſpect
e goodneſſe of thine own nature, then the
erts of ſinners: I beſeech thee, O Father, for
y Son Ieſus Chriſt his ſake, and for the merits
that All-ſaving death, which he hath volun-
ily ſuffered for all which beleeve in him; Have
ercy upon me, according to the multitude of
y mercies: Pſa. 51: 1. Turn thy face away
m my ſins, and blot out of all mine iniquities:
alm 51: 11. Caſt me not out of thy preſence,
ither reward me according to my deſerts. Pſalm
:7. For if thou doeſt reject me, who will re-
ve me? or who will ſuccour me, if thou doeſt
ake me? But *thou O Lord, art the helper of*
*helpleſſe, and in thee the fatherleſſe findeth*
*ercy*: Hoſ. 14: 4. For though my ſins be excee-
g great, yet thy mercy, O Lord, far exceed-
them all: neither can I commit ſo many as
y grace can remit and pardon. Waſh therefore,
Chriſt, my ſins with the vertue of thy pre-
s blood, eſpecially thoſe ſins, which from a

penitent heart I have confessed unto thee: bu
chiefly, O Lord, for Christ his sake forgive me
(a). And seeing that of thy love thou diddest la
down thy life for my ransome, when I was thi
enemy: Oh, save now the price of thine ow
blood, when it shall cost thee but a smile upo
me, or a gracious appearance in thy Fathers sigh
in my behalf. Reconcile me once again, O mer
cifull Mediatour, unto thy Father: for thoug
there be nothing in me that can please him; ye
I know, that in thee, and for thy sake, he is *well*
*pleased* with all whom thou accepteſt and lovest
Matt. 3: 17. And if it be thy blessed will, remoo
ve this sickness from me, and restore me to m
former health again; that I may live longer, t
set forth thy glory: and to be a comfort to m
friends, which depend upon me: and procure t
my self a more setled assurance of that heaven
inheritance which thou hast prepared for me. An
then, Lord, thou shalt see how religiously a
wisely I shall *redeem the time*, Ephes. 5: 1
which heretofore I have so lewdly and profanel
spent. And to the end that I may the soo
and the easier be delivered from this pain a
sickness, direct me, O Lord, I beseech the
by thy Divine Providence, to such a Physici
and helper, as that (by thy blessing upon t
means) I may recover my former health and w
fare again. And (good Lord) vouchsafe, th

(a) Here name that sin which most troubleth thy co
science.

thou haſt ſent this ſickneſse unto me; ſo thou wouldeſt likewiſe bee pleaſed to ſend thy Holy Spirit into my heart, whereby this preſent ſickneſse may be ſanctified unto me: that I may uſe it as thy School, wherein I may learn to know the greatneſse of my miſerie, and the riches of thy mercie: that I may be ſo humbled at the one, that I deſpaire not of the other: and that I may renounce all confidence of help in my ſelf, or in any other creature, that I may onely put the whole reſt of my ſalvation in thy all-ſufficient merits. And foraſmuch as thou knoweſt, Lord, how weak a veſſell I am, full of frailtie and imperfections: and that by nature I am angry and froward under every croſſe and affliction; Iam. 1: 17. Ioh. 3: 27. O Lord, who art the giver of all good gifts, arm me with patience to endure thy bleſſed will and pleaſure; and of thy mercy lay no more upon me, then I ſhall be able to endure and ſuffer. 1 Cor. 10: 10. Give me grace to behave my ſelf in all patience, love, and meekneſse, unto thoſe that ſhall come and viſit me: that I may thankfully receive, & willingly imbrace all good counſels and conſolations from them: And that they may likewiſe ſee in me ſuch good examples of Patience, and hear from me ſuch godly leſſons of Comfort, as may bee arguments of my Chriſtian Faith and profeſſion, and inſtructions unto them, how to behave themſelves when it ſhall pleaſe thee to viſit them with the like affliction, or ſickneſse: I know, O Lord, I have deſerved to dye; and I deſire not longer to live

then to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it be thy blessed will, restore me to health again, and grant me a longer life. But if thou hast, according to thine eternall Decree, appointed by this sickneſse to call for me out of this transitory life, I resigne my self into thy hands and holy pleasure; Psalm. 31. 5. thy blessed will be done, whether it be by life or by death. Onely I beseech thee of thy mercy forgive me all my sins, and prepare my poor soul, that by a true faith, and unfained repentance: she may be ready against the time that thou shalt call for her out of my sick and sinfull bodie. O heavenly Father, who art the hearer of Prayers, *Hear thou in Heaven this my Prayer*, Psalm. 65:2. 1 King. 39: 8. and in this extremitie grant me those requests, not for any worthinesse that is in me, but for the merits of thy beloved Sonne Iesus, my onely Saviour and mediatour; For whose sake thou hast promised to hear us, and to grant *whatsoever we shall ask of thee in his Name*. Iohn. 16:23. In his Name therefore, and in his own words I conclude this my unperfect prayer, saying; *Our Father which art in Heaven*, &c.

## Having thus reconciled thy self unto God in Christ:

1. Let thy next care be to set thy house in order, as Esay advised King Ezekias; Isa. 38: 1. making thy last Will and Testament (if it be not already made.)

made.) If it be made, then peruse it, confirm it; and for avoyding all doubts and contentions, publish it before Witnesses: that (if God call for thee out of this life) it may stand in force, and be unalterable, as thy last will and Testament; and so deliver it locked or sealed up in some Box, to the keeping of a faithfull friend, in the presence of honest witnesses.

II. But in making thy Testament, take a religious Divines advice, how to bestow thy benevolence; and some honest Lawyers counsell to contrive it according to Law.

Dispatch this, before thy sicknesse doth encrease, and thy memory decay; least otherwise thy Testament proove a Dotement, and so be another mans Fancy, rather then thy Will.

III. To prevent many inconveniences, let me recommend to thy discretion two things.

1. If God hath blessed thee with any competent state of Wealth; make thy Will in thy health time: It will neither put thee further from thy goods, nor hasten thee sooner to thy death; but it will be a greater ease to thy mind, in freeing thee from a great trouble, when thou shalt have most need of quiet. For when thy house is set in order, thou shalt be better enabled to set thy Soul in order, and to dispose of thy journey towards God.

2. If thou hast children, give to every one of them a portion, according to thine abilitie, in thy life time; that thy life may seem an ease, and not a yoke unto them: yet so give, as that thy

children may be ſtill beholden unto thee, and not thou unto them. But if thou keep all in thy hands whileſt thou liveſt, they may thank death, & not thee, for the portion that thou leaveſt them. If thou haſt not children, and the Lord hath bleſſed thee with a great portion of the goods of this World; and if thou meaneſt to beſtow them upon any charitable or pious uſes, put not over that good work to the truſt of others; ſeeing thou ſeeſt how moſt of other mens Executors, prove almoſt Executioners: And if friends be ſo unfaithfull, in a mans life; how much greater cauſe haſt thou to diſtruſt their fidelitie after thy death?

Lamentable experience sheweth how many dead mens wils have of late either been quite concealed, utterly overthrown, or by cavils and quirkes of Law, fruſtrated or altered: whereas by the *Law of God*, the will of the dead should not be *violated*: Gal. 3: 15. Heb. 9: 17. 2 Cor. 5: 19. Eccleſ. 12: 14. Rom. 2: 15. 1 Cor. 4: 5. Act. 7: 31, 32. but all his godly intenſions *conſcionably* performed and fulfilled, as in the ſight of God, who in the day of the Reſurrection, will be a juſt Iudge, both of the quick and dead. And if any thing should hap in his Will to be ambiguous or doubtfull, it should bee conſtrued as it might come nereſt to the honour of God, (*b*) and the honeſt intention of the Teſtator. But let

(*a*) *Voluntas teſtatoris magis inſpicienda eſt quam verba, cum virum parag ſani. C. de fidei cum ff. ad leg. Fal. l. 6 ff. de Tre. l. ubi parag. te rog.*

let the vengeance due to such unchristian deeds light on the Actors that do them: not on the Kingdome wherein they are suffered to be done. And let other Rich men be warned by such wretched examples, not to (a) marry their minds to their Money; as that they will do no good with their goods, till death divorceth them. Considering therefore the shortnesse of thine own life, and the uncertaintie of others just dealing after thy death, in these unjust dayes: let me advise thee (whom God hath blessed with abilitie, and an intent to do good) to become, in thy life time, thine own Administrator, make thine own hands thine Executors, and thine own eyes thy Overseers: cause thy Lanthorn to give her light before thee, and not behind thee: give God the glory, and thou shalt receive of him in due time the reward, which of his grace and mercy he hath promised to thy good works. Gal 6: 9. Matt. 10: 42. Mat. 9: 41. Matt 25: 41. Luke 14: 14, and 18, 22. 1 Cor. 15 5, 8. Rev. 14: 13.

4. Having thus set thy House and Soul in order (if the determined number of thy dayes be not expired) God will either have mercy upon thee; and say, *Spare him* (O killing Malady) *that he go not down into the pit; for I have received a reconciliation*: Job 14: 5. Job 13: 14. Or else his Fatherly providence will direct thee to such a Physician



(a) *Matrimonium inter Aurum & Arcam, divortium inter Deum & Animam, Aug. Felix quem faciunt aliena pericula cautum.*

ician, and to such means, as that by his *blessing* upon their *endeavours*, thou shalt recover, and be restored to thy former health again. 2 Kin. 20: 7, and 5, 7, 8, 10. Ioh 9: 7. But in any wise, take head that thou, nor none for thee, send unto Sorcerers. Wizards, Charmers, or Inchanters, for help: for this were to leave the God of Israel, and to go to Baalzebub, the god of Ekron, for help, as did wicked Ahazia; 2 King. 1: 2, 3. and to break thy Vow which thou hast made with the blessed Trinity in Baptisme. And be sure, that God will never give a blessing by those meanes which he hath accursed: but if he permit Satan to *cure thy body*, fear lest it tend to the damnation of thy soul. Thou art tried: beware. Levit. 20: 6. Deut. 18: 10, &c. 1 Thes. 2: 10. Deut. 13: 3.

5. When thou hast sent for the Physician, take heed that thou put not thy trust rather in the Physician then in the Lord, as Asa did; of whom it is said, that *he sought not to the Lord in his disease, but to the Physicians:* 2 Chro. 16: 12. which is a kind of idolatry, that will increase the Lords anger, and make the Physick received uneffectuall. Use therefore the Physician as Gods Instrument, and Physick, as Gods meanes. And seeing it is not lawfull without Prayer to use ordinary food, 1 Tim. 4: 4. much lesse extraordinarie Physick (whose good effect depends upon the blessing of God:) Isa. 1: 5, 7. Ier. 8: 22. Before thou takest thy Physick, pray therefore hear-

heartily unto God to bleſſe it unto thy uſe, in theſe or the like words:

*A prayer before taking of Phyſick.*

O Mercifull Father, who art the Lord of Health and of ſickneſſe, of Life and of Death; who *killeſt*, and *makeſt alive*; who *bringeſt down to the grave, and raiſeſt up again*: 1 Sam. 6:6. I come unto thee, as to the onely Phyſician, who canſt cure my Soul from ſin: and my Bodie from ſickneſſe. I deſire neither life nor death, but refer my ſelf to thy moſt holy will: for: *though we muſt needs dye*; *and being dead, our lives are as water ſpilt on the ground, which cannot be gathered up again*: 2 Sam. 24: 14. yet hath thy gracious providence (whileſt life remaineth) appointed meanes which thou wilt have thy Children to uſe, and by the lawfull uſe thereof to expect thy bleſſing upon thine own means, to the curing of their ſickneſſe, and reſtitution of their health. And now, O Lord, in this my neceſſity, I have, according to thine ordinance, ſent for thy ſervant (the Phyſician) who hath prepared for me this Phyſick, which I receive as means ſent from thy fatherly hand: I beſeech thee therefore, that as by thy *bleſſing on a lump of drie figs*, thou didſt heal Ezechias ſore, that he recovered: Iſa 38: 21. and by ſeven times waſhing in the river of Iordan, didſt cleanſe Naaman the Syrian of his Leproſie; and didſt reſtore the man that was blind from his birth

by *anoynting his eyes with Clay and Spittle*, and sending him to wash in the *pool of Siloam*; Ioh. 9: 7. and by touching the hand of Peters wives Mother, diddest cure her of her Feaver; and didst restore the woman that *touched the hemme of thy Garment, from her bloodie issue*: So it would please thee, of thine infinite goodnesse and mercie, to sanctifie this Physick to my use, and to give such a blessing unto it, that it may (if it be thy will and pleasure) remove this my sickneſſe, and pain, and restore me to health and strength again. But if the number of those daies which thou hast appointed for me, to live in this Valley of misery, be at an end; and that thou hast sent this sickneſſe, as thy Messenger, to call me out of this mortall life: then (Lord) let thy blessed will be done; for I submit my will to thy most holy pleasure. Onely I beseech thee encrease my Faith, and Patience, and let thy Grace and mercie be never wanting unto me; but in the middest of all extremities, assist me with thy Holy Spirit, that I may willingly and cheerfully resigne up my Soul (the price of thine own blood) into thy most gratious hands and custodie. Grant this, O Father, for Jesus Christ his sake; to whom with thee, and the Holy Ghost, be all honour and glory, both now and evermore, Amen.

## *Meditations for the sick.*

WHilest thy sickneſſe remaineth, use often (for thy comfort) these few Meditations, taken

taken from the ends wherefore God sendeth afflictions to his children: Those are ten.

1. That by afflictions, God may not onely (a) correct our sins past, but also work in us a deeper loathing of our naturall corruption, and so prevent us from falling into many other sins, which otherwise we would commit: like a good Father, who suffers his tender Babe to scorch his finger in a candle, that he may the rather learn to beware of falling into a greater fire. So that the child of God may say with David, It is good for me that I have been afflicted, that I may learn thy statutes, Psal. 119:71. for, before I was afflicted, I went astray, but now I keep thy Word. Psal. 119: 67. And indeed (saith S. Paul) We are chastened of the Lord, because we should not be condemned with the world. With one crosse God maketh two cures: the chastisement of sins past; and the prevention of sin to come. For though the eternall punishment of sin, (as it proceedeth from Iustice) is fully pardoned in the Sacrifice of Christ: yet we are not (without serious judging of our selves) exempted from the temporall chastisement of sin; 1 Cor. 11: 32. for this proceedeth onely from the love of God, for our good. And this is the reason, that when *Nathan* told *David*, from the Lord, 1 Sam. 12: 10. *that his sins were forgiven*; yet that the *Sword* (of cha-

(a) *Deus suos percutit, ut emendet. Hier. Com. in Esa. lib. 6. Deus calamitates infligit, non extinguere, sed castigare nos cupiens Basil. Sar. 3. in divites.*

*chastisement*) *should not depart from his house, and that his Child should surely die.* For GOD, like a skilfull Physician, seeing the Soul to be poysoned with the settling of sin; and knowing that the raigning of the flesh will proove the ruin of the Spirit, ministreth the bitter Pill of affliction, whereby the Reliques of sin are purged, and the soul more soundly cured; the flesh is subdued, and the Spirit is sanctified. Oh the odiousnesse of sin, which causeth God to chasten so severely his children, whom otherwise he loveth so dearly.

2. God sendeth affliction, to seal unto us our Adoption: *For every child whom God loveth, he correcteth*, Heb. 12: 6, 7, 8. And he is a Bastard that is not corrected. Yea it is a sure note, that where GOD seeth sinne, and smites not, there he detests and loves not. Therefore it is said, that he (*a*) suffered the wicked Sons of Ely to continue in their sins without correction, because the Lord would slay them. On the (*b*) other side, there is no surer token of Gods fatherly love and care, then to be corrected with some crosse, as oft as we commit any sinfull crimes. Affliction therefore is a seal of Adoption, no signe of Reprobation. For the purest corne is cleanest sanned, the finest Gold is oftest tryed, the sweetest Grape is hardest pressed, and the truest Christian heavieste crossed.

5. God

(*a*) *At mala servantur non moritura mali* 1 Sam 2: 25.
(*b*) *Namque favor nonius non est favor, ira sed ingens At favor in magna sæpe dolore latet, Basil. Auth. sacra.*

3. God sendeth affliction, to wean our hearts from too much loving this world & worldly vanities: & to cause us the more earnestly to desire and long for (*a*) eternall life. For as the children of Israel (had they not been ill intreated in Egypt) would never have been so willing to go towards Canaan: so (were it not for the crosses and afflictions of this life) Gods children would not so hartily long, & willingly desire for the Kingdome of Heaven, For, we see many Epicures, that would be content to forgo Heaven, on condition that they might still enjoy their earthly pleasures, and (having never tasted the joyes of a better) how loth are they to depart this life? whereas the (*b*) Apostle (that saw Heavens glory) tels us, that there is no more comparison betwixt the joyes of Eternall life, and the pleasures of this world, than there is betwixt the filthiest dung, and the pleasantest meat: (*c*) or betwixt the stinkingest dung-hill, and the fairest bedchamber. As therefore a loving Nurse puts wormwood or mustard on the brest, to make the (*d*) childe the rather to forsake the dug, so God mixeth sometimes affliction with the pleasures and prosperitie of

[*a*] *Crebris tribulationibus Ecclesiam suam Dominus exercet: ne si cuncta temporalia forte prospere currant, incola præsentis exilii delectata, minus cælestem patriam suspiret, Beda in Cant. Mundanus affectus præsentia amat, temporalia cumulat, spiritualia negligit, & cum totus se spargit intimis, nil potest amare de summis. Iustin. Patriarch de disc. Monast. cap.* 4. [*b*] 2 *Cor.* 12. [*c*] *Phil.* 3: 8. [*d*] *Ne sancti viri aliqua elatione in hac vita superbiant, quibusdam tentationibus reprimuntur. Enchir. in lib. Reg.*

of this life, left (like the children of this generation) they should forget God, and fall into too much love of this present evill world, and so by Riches grow proud, by Fame insolent, by liberty wanton, and spurn *with their heel against the Lord, when they wax fat:* Deut. 32. 15. For if Gods children love the world so well, when (like a curst Stepmother) she misuseth and strikes us, how should we love this Harlot, if she smiled upon us, and stroaked us, as she doth her own worldly Brats? Thus doth God (like a wise and loving Father) *embitter* with crosses the pleasures of this life to his children, 1 Pet. 1: 7. that (finding in this earthly state no true and permanent joyes,) they might sigh and long for eternall life, where firm and everlasting joyes are only to be found.

4. By affliction and sickness God exerciseth his Children, and the graces which he bestoweth upon them. He refineth and tryeth their faith, as the Goldsmith doth his Gold in the (*a*) Furnace, to make it shine more glistering and bright: he stirreth us up to pray more diligently & zealously, & proveth what patience we have learned all this while in his (*b*) School. The like experience he maketh of our Hope, Love, and all the rest of our

(*a*) *Ut igne purgati & ab admixtione vitiorum carnalium defecati, splendeant examinatæ innocentiæ claritate, Hil. in Psa.* 56. (*b*) *Schola crucis schola lucis: Gubernator in tempestate dignoscitur, in acie miles probatur, delicata jactatio est, cum periculum non est: conflictatio in adversis, probatio est virtutis, Cyp. Ser.* 4. *de Immer. Jer.* 48: 11.

ur Christian vertues: which without this triall, ould rust like iron unexercised; or corrupt like anding waters, that either have no current, or ise are not powred from vessell to vessel; whose aste remaineth, and whose scent is not changed. And rather than a man should keep still the scent f his corrupt nature to damnation, who would ot wish to be changed from state to state by osses and sickness, to Salvation! For as the *Camomile*, which is trodden, groweth best, and smelleth most fragrant; & as the fish is sweetest hat lives in the saltest waters: so those souls are most precious unto Christ, who are most exercised and afflicted with his Crosse.

5. GOD sendeth affliction, to demonstrate unto the world the trueness of his childrens love & service. Every hypocrite will serve God whilest he prospereth and blesseth him, as the Devill falsely accused *Iob* to have done; Iob. 1: 5. 10. but who (save his loving child) will love and serve him in adversity, when God seemeth to be angry and displeased with him; yea, & cleave unto him most inseparably, when he seemeth (with the greatest frown, and disgrace) to reject a man, and to cast him out of his favour, yea when he seemeth to wound and kill as an enemie: yea, then to say with Job; *Though thou Lord kill me, yet will I put my trust in thee.* Job. 13. 15. The loving and serving of GOD, and trusting in his mercie, in the time of our correction and misery, is the truest note of an unfained child and servant of the Lord.

6. San-

6. Sanctified affliction is a singular help to further our true conversion, & to drive us home by repentance to our heavenly Father. *In their affliction* (saith the Lord) *they will seek me diligently* Hos. 5: 15. Egypts burdens made *Israel cry unto* GOD Exod. 3: 7. *Davids* troubles made him pray. Psal. 86: 7. *Hezechias* sickneſſe made him to weep: Isa. 38: and miſerie drove the *Prodigall child* to return and ſue for his Fathers grace and mercie. Luke 15: 16. &c, Yea, we read of many in the Goſpell, that by ſickneſſes and afflictions were driven to come unto Chriſt, who (if they had health & proſperity as others) would have (like others) neglected or contemned their Saviour, and never have ſought unto him for his ſaving health and grace. For as the Ark of Noah, the higher it was toſſed with the Flood, the neerer it mounted towards Heaven, ſo the ſanctified Soul, the more it is exerciſed with affliction, the neerer it is lifted towards God. Oh bleſſed is that Croſſe, that draweth a ſinner to (a) come (upon the knees of his heart) unto Chriſt, to confeſſe his own miſery, and to implore his endleſſe mercy! Oh bleſſed, aye bleſſed be that Chriſt, that never refuſeth the ſinner that commeth unto him, though weather driven by affliction and miſerie!

7. Affliction worketh in us pitie and compaſſion toward our fellowbrethren, that be in diſtreſſe

(a) *Deus non Delectatur pœnis noſtris, ſed confeſſionem quærit erroris Alb.* in *Pſal.* 4. *Pœnitent.*

ſſe and miſery: whereby we learn to have fel-
w feeling of their calamities: and to condole
eir eſtate *as if we ſuffered with them.* Heb. 13:
And for this cauſe Chriſt himſelf would
ffer, and be *temped in all things like unto us*
in onely excepted) *that he might be a mercifull*
*igh Prieſt, touched with the feeling of our infir-*
*ities.* Heb 4: 13, and 2, 11, & 5, 8 9. For
one can ſo heartily bemoan the miſery of ano-
her, as he who firſt ſuffered himſelf the ſame
fliction. Hereupon a ſinner in miſery may
oldly ſay unto Chriſt;

*Non ignare mali miſeris ſuccurrito Chriſte.*
*Our frailtie ſith (O Chriſt) thou didſt per-*
*ceive:*
*Condole our ſtate, who ſtill in frailtie cleave.*

8. God uſeth our ſickneſſes and afflictions,
means and examples both, to [a] manifeſt unto
hers the faith and vertues which he hath be-
owed upon us, alſo to ſtrengthen thoſe who
ve not received ſo great a meaſure of faith as
r. For there can be no greater encourage-
ent to a weak Chriſtian, than to behold a true
rofeſſour (in the extreameſt ſickneſſe of his
ody) ſupported with greater patience and con-
lation in his Soul. And the comfortable and
bleſſed

(a) *Sinit Deus juſtum incidere in calamitates, ut virtutem*
*in illo latebat, aliis apertam manifeſtamque faciat, Dam.*
*de Orch. c. 29.*

blessed departure of such a man, will arm him against the fear of death, and assure him, that the hope of the godly is a far more precious thing than that flesh and blood can understand, or mortal eyes behold in this valley of misery. And were it not, that we did see many of those whom we know to be the undoubted children of God, to have endured such afflictions and calamities before us, the greatnesse of the miseries and crosses which oftentimes we endure, would make us doubt whether we be the children of God or no. And to this purpose S. Iames saith, God made Job and the Prophets an example of suffering adversitie, and of long patience.

9. By afflictions God makes us conformable to the Image of Christ his Son, who being the Captain of our Salvation, was made perfect through sufferings. Rom. 8: 18. 1 Pet. 4: 14. Heb. 2: 10. Heb. 2: 7. Matt. 27: 34. Luke 24: 42. And therefore he first bore the crosse in *shame*, before he was *crowned with glory*, & did first take *gall*, before he did eate the *hony combe* [a] and was first derided *king of the Ieues* by the souldiers in the *High Priests Hall*, before he was saluted *King of Glory*, by the Angels in his Fathers courts. And the more lively our Heavenly Father shall perceive the Image of his naturall Son to appear in us, the better he will love us, and when we have, for a time, born his likenesse in his

(a) *Fauos post mella gustavit, Tertul. lib. de Coron. mil.* 24.

his sufferings, and fought, and overcome, we shall be crowned by Christ, and with Christ sit in his Throne, and of Christ receive the precious white stone, and Morning star, that shall make us shine like Christ for ever in his glory. Psalm 24: 7. 2 Tim. 4: 7, 8. Rev. 3: 21. Rev. 2: 17: 18. Phil. 3: 21.

10. Lastly, that the godly may be humbled in respect of their own state and miserie: and God glorified by delivering them out of their troubles & afflictions, when we call upon him for his help and succour. For though that there be no man so pure, but if the Lord will *straighily mark iniquities*; he shall find in him just cause to punish him for his sin: yet the Lord in mercie doth (*a*) not alwayes in the affliction of his children respect their sins: but sometime layeth afflictions and crosses upon them for his glories sake. Thus our Saviour Christ told his Disciples, Ioh. 9: 3. that the man was not born blind for his own or his Parents sin; but, that the work of GOD should be shewed on him. So he told them likewise, that *Lazarus sickness was not unto the death, but for the glory of* GOD. Ioh. 11: 4. O the unspeakable goodnes of God, which turneth those afflictions, which are the shame and punishment due to our sins, to be the subject of his honour and glory! (*b*)

These

[*a*] *In his qua patimur nullum contra Deum murmur in nostro subrepat; quia ad quid hoc creator noster operatus sum est.* Greg. Ep. 31. [*b*] *Malum pati, malum non esse, malum facere, malum est.* Chr. de prod. Iud.

These are the blessed and profitable ends, w
refore GOD sendeth sickneſſe and affliction upo
his children; whereby it may plainly appear, th
afflictions are not ſignes either of Gods hatred
or of our reprobation: but rather tokens and pled
ges of his fatherly love unto his children who
he loveth: and therefore chaſteneth them in th
life; where, upon repentance therefore remai
hope of pardon; rather than to refer the punish
ment to that Life where there is no hope of pardo
nor end of punishement. For this cauſe, th
Chriſtians, in the [a] Primitive Church, we
wont to give God great thanks, for afflictin
them in this life. So the Apoſtles rejoyced, th
*they were counted worthy to ſuffer for Chriſt nam*
Acts. 5: 41. And the *Chriſtian Hebrewes ſuffere*
*with joy the ſpoyling of their goods, knowing th*
*they had in Heaven a better, and an enduring ſu*
*ſtance* Hebrewes 10: 34. And in reſpect of tho
holy ends, the Apoſtle ſaith, *That though n*
*affliction for the preſent ſeemeth joyous, but gri*
*ous; yet, afterwards it bringeth the quiet fru*
*righteouſnes to them who are thereby exerciſe*
ray therefore heartily, that as GOD hath ſe
nto thee this ſickneſſe, ſo it would pleaſe him
me himſelf unto thee, with thy ſickneſſe: b
ching thee to make thoſe ſanctified uſes of i
which he hath inflicted the ſame upon thee.

Me

(a) *Cum vexamur ac premimur, tum maximas gra*
*mus indulgentiſſimo Patri quod corruptelam noſtram*
*ſtrum longius procedere, ſed plagis ac verberibus emo*
*l. 3. c. 23.*

## *Meditations for one that is recovered from sickneſſe.*

IF GOD hath of his mercie heard thy Prayers, and reſtored thee to thy health again; conſider with thy ſelf:

1. That thou haſt now received from God, as it were, another life: Spend it therefore to the honour of God, in newneſſe of life. Let thy ſin die with thy ſickneſſe: but live thou by grace to holineſſe.

2. Be not the more ſecure, that thou art reſtored to health, neither inſult in thy ſelf, that thou haſt eſcaped Death: but think rather, that GOD (ſeeing how unprepared thou waſt) hath in his mercy heard thy prayer, ſpared thee, and given thee ſome little longer time of reſpit: that thou mayſt both amend thy life, and put thy ſelf in better readineſſe againſt the time that he ſhall call for thee, without further delay, out of this world. For although thou haſt eſcaped this, it may be thou ſhalt not eſcape the next ſickneſſe.

3. Conſider how fearfull a reckoning thou haſt made before the Iudgment Seat of Chriſt at this time, if thou hadſt dyed of this Sickneſſe. And therefore the time that remaines ſo, as that thou mayeſt be able to make a more chearful account of thy life, when it muſt be expired in-

4. Put not far off the day of Death; thou knowſt not for all this, how neer it is at hand:

and (being so fairely warned) be wiser. For if thou be taken unprovided the next time, thy excuse will be lesse, and thy judgement greater. Remember that thou hast vowed amendment & newnesse of life. Thou hast *vowed a vow unto God, defer not to pay it: for he delighteth not in fools: pay therefore that thou hast vowed.* Eccl. 5: 3. The unclean spirit is cast out; Oh let him not re-enter, with seven worse then himself. Matt. 12: 43, &c. Thou hast sighed out the groans of contrition, thou hast wept the tears of repentance, thou art washed in the pool of Bethesda, streaming with five bloody wounds, not of a troubling Angell, Ioh. 4: 2, 4. but of the *Angell of Gods presence*, Isa. 63: 9. *troubled* with the wrath due to thy sins, who descended into Hell to restore thee to saving health and Heaven. *Return not now with the Dog, to thine own vomit*: nor like the *washed Sow*, *to wallow again in the mire* of thy former sins, and uncleanesse: lest *being intangled and overcome again with the filthinesse of sin*, [which now thou hast escaped] thy *latter end prove worse then thy first beginning*. 2 Pet. 2: 20 | 22. Twice therefore doth our Saviour Christ give the same cautionary warning to healed sinners. First, to the man cured of his 38 yeares disease: *Behold thou art made whole: sin no more, least a worse thing fall upon thee*: Ioh. 5: 14. Secondly, to the Woman taken in Adultery: *Neither do I condemn thee: Go thy way, and sin no more.* Ioh. 8: 11. Teaching us, how dangerous a thing it is to relapse and *fall again*

*to the former exceſſe of riot*: 1 Pet. 4: 4. Take heed therefore unto thy wayes; and pray for grace, *that thou mayeſt apply thy heart unto wiſdome*; Pſa. 90: 12. during that ſmal number of dayes which yet remain behinde. And for thy preſent mercy and health received, imitate the thankfull Leper, and return unto God this, or the like thanksgiving.

*A Thanksgiving to be ſaid of one that is recovered from ſickneſſe.*

O Gracious and merciſull Father, who art the LORD of health and ſickneſſe, of life and of death; *who killeſt, and makeſt alive: who bringeſt down to the grave, and raiſeſt up again*, 1 Sam. 2: 6. who art the onely preſerver of all thoſe that truſt in thee: I thy poor and unworthy ſervant, having now [by experience of my painfull ſickneſſe] felt the grievouſneſſe of miſery due unto ſin, and the greatneſſe of thy mercie in forgiving ſinners: and perceiving with what a fatherly compaſſion thou haſt heard my prayers, and reſtored me to my health and ſtrength again, (here (upon the bended knees of my heart) return with the thankfull Leper) to acknowledge thee alone to be the GOD of my health and ſalvation, and to give thee the praiſe and glory, for my ſtrength and deliverance out of that grievous diſeaſe and maladie, and for thus turning my mourning into mirth, my Sickneſſe into health, and my Death into life. Iſa 38: 9, &c. My ſins

deserved punishment, and thou hast corrected me, but hast not given me over unto death. I looked (from the day to the night) when thou wouldest make an end of me: I did chatter like a Crane, or a Swallow: I mourned (as a Dove) when the bitternesse of sickenesse oppressed me: I lifted up mine eyes unto thee, O Lord, and thou didst comfort me: for thou didst cast all my sins, behind thy back, & diddest deliver my soul from the pit of corruption: and when I found no help in myself, nor in any other creature [saying, I am deprived of the residue of my years, I *shal see man no more, among the inhabitants of the world*] *thou diddest thou restore me to health again, and gavest life unto me: I sound thee, O Lord, ready to save me.*

And now, Lord, I confesse, that I can never yeeld unto thee such a measure of thanks as thou hast [for this benefit] deserved at my hands. And (seeing that I can never be able to repay thy goodnesse with acceptable works.) Oh, that I could with Mary Magdalene testifie the love and thankfulnesse of my heart, with abounding tears! Oh what shall I be able to render unto thee, O Lord for all these benefits which thou hast bestowed upon my soul! Surely, as in my sickenesse, when I had nothing else to give unto thee: I offered Christ and his merits unto thee as a ransome for my sins: so being now restored by thy grace unto my health and strength, and having no better thing to give; Behold, O Lord, I do here offer up my self unto thee, Rom. 12: 1. beseechi

thee so to assist me with thy holy Spirit, that the remainder of my life, may be wholly spent in setting forth thy praise and glory.

O Lord, forgive me my former follies and unthankfulnesse; that I was no more carefull to love thee according to thy goodnesse, nor to serve thee according to thy will; nor to obey thee according to thy commandements; nor to thank thee according to thy benefits. And seeing thou knowest, that of myself I am not sufficient so much as to think a good thought; (much lesse to do that which is good and acceptable in thy sight:) assist me with thy grace and holy Spirit, that I may [in my prosperity] as devoutly spend my health in thy service, as I was earnest in my sicknesse to beg it at thy hands. And suffer me never to forget, either this thy mercie, in restoring me to my health, or those Vows and Promises, which I have made unto thee in my sicknesse. With my new health, renew in me, O Lord, right Spirit: which may free me from the slavery of sin, and establish my heart in the service of grace. Work in me a greater detestation of my sinnes [which were the causes of thy anger and my sicknesse:] and increase my faith in Iesus Christ, who is the Author of my health and salvation. *Let thy good Spirit lead me in the way that I should walk, and teach me to deny all ungodlinesse, and worldly lusts, and to live soberly, righteously and godly in this world*, Tit. 2: 12. that others by my example may thinke better of thy faith. And sith this time [which I have yet to

live] is but a little respite, and small remnant of dayes, which cannot long continue; *Teach me, O my God, so to number my dayes, that I may apply my heart to that spirituall wisdome, which directeth to salvation.* Psa. 90: 12. And to this end, make me more zealous then I have been in Religion, more devout in prayer, more fervent in spirit, more carefull to hear, and profit by the preaching of thy Gospel, more helpfull to my poore brethren; more watchfull over my wayes; more faithfull in my calling; & every way more abundant in all good works. Let me [in the joyfull time of properity] fear the evill day of affliction; in the time of health, think of sickneſse, in the time of sickneſse, make my self ready for death; and when death approacheth, prepare my self for Judgement. Let my whole life be an expreſſing of thankefulneſse unto thee for thy Grace and mercy. And therefore, O Lord, I do here from the very bottom of my heart, together with the *thousand thousands of Angels, the four Beasts, and twenty foure Elders, and all the creatures in Heaven and on the earth, acknowledge to be due unto thee, O Father, which sitteſt upon the thron, and the Lamb thy Son*, Rev. 5: 13, &c. who sitteth at thy right hand, and to the Holy Spirit, which proceedeth from both, the holy Trinitie of persons in unitie of substance, all praiſe, honour, glory, and power, from this time forth and for evermore, Amen.

Medi-

## *Meditations for one that is like to die.*

IF thy ſickneſſe be like to increaſe unto death; then meditate on three things: Firſt, how graciouſly GOD dealeth with thee. Secondly, from what evils death will free thee. Thirdly, what good death will bring unto thee.

Firſt concerning Gods favourable dealing with thee.

1. Meditate, that God uſeth this chaſtiſement of thy bodie, but as a medicine to cure thy ſoul, by drawing thee (who art ſick in ſin) to come by repentance unto *Chriſt* (thy Phyſician) to have thy ſoul healed. Matt. 9: 12.

2. That the ſoreſt ſickneſſe or painfuleſt diſeaſe which thou canſt endure, is nothing, if it be compared to thoſe dolours & pains, which *Iſus Chriſt* thy Saviour hath ſuffered for thee; when in a bloody ſweat he endured the wrath of God, the pains of Hell, and a curſed death, which was due to thy ſins. Luk. 21: 44. Pſalm. 18: 7. Heb. 5: 7. Iſ. 2: 4. Pſalm. 18: 5, 7. Gal. 3: 14. Juſtly therefore may he uſe thoſe words of Jeremy; *Behold, and ſee if there be any ſorrow, like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce wrath.* Lam. 1: 15. Hath the Son of God indured ſo much for thy Redemption, & wilt not thou *ſinful* man indure a little ſickneſſe for his

pleasure, (a) especially when it is for thy good?

3. That when thy sickness and disease is at the extreamest, yet it is lesse and easier then thy sins have deserved. Let thine *own* conscience judge whether thou hast not deserved worse then all that thou doest suffer.

Murmure not therefore, but considering thy manifold and grievous sins, thank God that thou art not plagued with far more grievous punishment. Think how willingly the damned in Hell would endure thy extreamest pains a thousand yeers, on condition that they had but the hope to be saved, and (after so many yeers) to be eased of their eternall torments. And seeing that it is his mercy, that thou art not rather *consumed* Lam. 3: 22. then corrected, how canst thou but bear patiently his temporall correction, seeing the end is to save thee from eternall condemnation? 1 Cor. 11: 32.

4. That nothing commeth to passe in this case unto thee, but such as ordinarily befell to others thy brethren: who (being the beloved and undoubted servants of God when they lived on earth) are now most *blessed and glorious* Saints with Christ in Heaven; Heb. 11: 35, &c. 1 Pet. 5: 9. as Iob, *David*, *Lazarus*, *&c.* They groaned for a time, as thou doest, under the like burthen: but they are now delivered from all their miseries,

(a) *Dum legimus vel audimus, quos & quanta ille sine culpa sustinuit, intelligimus nos peccatores omnia debere libenter sustinere, Theod. ad 5. c. in Ro.*

miseries, troubles, and calamities. And so likewise ere long [if thou wilt patiently tarry the Lords leisure] thou shalt also be delivered from thy sickness and pain: either by restitution to thy former health with Job, or [which is far better] by being received to heavenly rest, with Lazarus.

5. Lastly, that God hath not given thee over into the hand of thine enemie, to be punished and disgraced; but (being thy loving Father) he correcteth thee with his own mercifull hand. When David had his wish, to chuse his own chastisement, he chose rather to be corrected by the hand of God; then by any other meanes; *Let us fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of man.* 2Sam. 24: 14. Who will not take any affliction in good part, when it commeth from the hand of God, from whom [though no *affliction seemeth joyous, for the present* Heb. 12: 11.] we know nothing commeth but what is good: The consideration hereof made *David* to endure *Shemeis* cursed railing, with a great patience; 2 Sam. 16: 9,10. and to correct himself another time for his impatience; *I should not have opened my mouth because thou diddest it:* Psal. 39: 9. and Job to reprove the unadvised speech of his wife: Iob. 2. 10. *Thou speakest like a foolish woman. What? shall we receive good at the hand of God, and not receive evill?* And though the cup of Gods wrath due to our sins, was such a horrour to our Saviours humane Nature, that he earnestly prayed

that it might *passe from him*: Matt. 26: 36. yet [when he considered that it was reached unto him by the hand and will of his Father] he willingly submitted himself to drink it to the *very dregs* thereof. verse 42 Nothing will more arm thee with patience in thy sickness, then to see that it commeth from the hand of thy heavenly Father; who would never send it, but that he seeth it to be unto thee both needfull and profitable.

*The second sort of Meditations are, to consider from what evils death will free thee.*

1 IT freeth thee from a corruptible body, which was conceived in the witnesse of flesh, the heat of lust, the stain of sin, and born in the blood of filthinesse; a living prison of thy soul, a lively instrument of sin, a very sack of stinking dung, the excrements of whose nostrils, eares, pores, and other passages [duely considered] will seem more loathsome then the uncleanest sinck or vault. Insomuch that whereas trees and plants bring forth leaves, flowers, fruits and sweet smells, mans body brings forth, naturally, nothing but lice, wormes, rottennesse, *and filthy stinch.* Psalm. 14: 3. His affections are altogether corrupted: and the imaginations of his heart are onely evill continually. Gen. 8: 5. Hence it is, that the ungodly is not satisfied with prophanesse, nor the voluptuous with pleasures, nor the ambitious with preferments, nor the curious with precisenesse, nor the malicious with revenge, nor the lecherous

lecherous with uncleanneſſe, nor the covetous with gain, nor the drunkard with drinking. New paſſions and faſhions do daily grow, new fears and afflictions do ſtill ariſe: here wrath lyes in wait, there vain-glory vexeth; here pride lifts up, there diſgrace caſts down; & every one waiteth who ſhall ariſe in the ruin of another. Now a man is privily ſtung with backbiters like fiery Serpents, anon he is in danger to be openly devoured of his enemies, like Daniels Lyons. And a godly man, where ere he liveth, ſhall ever be vexed [like Lot] with Sodomes uncleanneſſe.

2. Death brings unto the godly an end of *ſinning*, and of all the miſeries which are due unto ſin: Rom. 6:7. ſo that after death *there ſhall be no more ſorrow, nor crying: neither ſhall there be any more pain, for God ſhall wipe away all tears from our eyes.* Rev. 21. 4. Yea by death we are ſeparated from the company of wicked men, and God *taketh away mercifull & righteous men from the evill to come.* So he dealt with *Ioſiah.* 2 King 22: 20. *I will gather thee to thy Fathers, and thou ſhalt be put in thy grave in peace, and thine eyes ſhall not ſee all the evil which I will bring upon this place.* And God *hides them for a while in the grave, untill the indignation paſſe over*, Iſa. 26:20. So that as Paradiſe is the Heaven of the ſouls joy: ſo the grave may be tearmed the Heaven of the bodies reſt.

3. Whereas this wicked body lives in a world of wickedneſſe, ſo that the poor ſoul cannot look

out at the Eyes, and not be infected; not hear by the Ear, and not be distracted; nor smell at the Nostrils, and not be tainted; nor tast with the Tongue, and not be allured, nor touch by the Hand, and not be defiled; and every sense, upon every temptation, is ready to betray the Soul: by death the soul shall be delivered from this thraldome, and this *corruptible body shall put on incorruption, and this mortal immortality*, 1 Cor. 15: 53. Oh blessed, thrice blessed be that death in the Lord, which delivers us out of so evill a world, and freeth us from such a body of bondage and corruption!

*The third sort of Meditations, to consider what good Death will bring unto thee.*

1. DEath bringeth the godly mans Soul to enjoy an immediate Communion with the blessed Trinity, in everlasting blisse and glory.

2. It transiates the soul from the miseries of this world, the contagion of sin, and society of sinners, to the *Citie of the living God, the celestiall Hierusalem, and the company of innumerable Angels, and to the assembly and Congregation of the first born, which are written in Heaven, and to God the Iudge of all, and to the souls of just men made perfect, and to Iesus the Mediator of the new Covenant*. Heb. 12: 22, 23, 24.

3. Death putteth the Soul into the actuall and

d full poſſeſſion of all the Inheritance and hap-
ineſſe, which Chriſt hath either promiſed unto
hee in his Word, or purchaſed for thee by his
lood.

This is the good and happineſſe, whereunto a
leſſed death will bring thee. And what truly
eligious Chriſtian that is young, would not wish
imſelf old, that his appointed time might the ſoo-
er approach to enter into this celeſtiall Paradiſe,
here thou mayeſt exchange thy braſſe for gold,
hy vanitie for felicitie, thy vileneſſe for honour,
hy bondage for freedome, thy leaſe for an inhe-
itance, and thy mortall ſtate for an immortall
ife? He that doth not daily deſire this bleſſedneſſe
bove all things, of all others he is leſſe worthie
o enjoy it.

If (a) *Cato Uticenſis*, and *Cleombrotus*, two
eathen men (reading *Platoes* book of the im-
ortalitie of the Soul) did voluntarily, the one
reak his neck, the other run upon his ſword, that
ey might the ſooner (as they thought) have
njoyed thoſe joyes: what a ſhame is it for Chri-
ians (knowing thoſe things in a more excellent
eaſure and manner, out of Gods own Book)
ot to be willing to enter into thoſe heavenly
yes? Eſpecially when their *Maſter* cals for them
ther. Matt. 25. 21. If therefore there be in
ee any love of *God*, or deſire of thine own
ppineſſe, or ſalvation: when the time of thy
departing

(a) *Plut. in vit. Caton. Cicero Tuſc. queſt. lib. 1.*

departing draweth neere; that time, I say, and manner of death, which GOd in his unchangeable counsell hath appointed and determined before thou wast born: yeeld and surrender up (willingly and cheerfully) thy Soul into the merciful hand of Iesus Christ thy Saviour. And to this end, when the time is come, as the Angell, in the sight of Manoah and his wife, ascended from the *Altar up to Heaven in the flame of the Sacrifice:* So endevour thou that thy soul, in the sight of thy friends, may from the *Altar of a contrite heart*, ascend up to heaven, in the sweet perfume of this, or the like spirituall sacrifice of Prayer.

*A Prayer for the sick man, when he is told that he is not a man for this world, but must prepare himself to go unto God.*

O Heavenly Father, who art the *Lord God of the spirits of all flesh, and hast made us these souls*, Num. 16: 22, and 27, 16. Acts 13: 25, 26. and hast appointed us the time, as to come into this world, so (having finished our course) to go out of the same. The number of my dayes, which thou hast determined, are now expired, and I am come to that utmost bound, which thou hast appointed, *beyond which I cannot passe* Ier. 38: 16. 2 Tim. 4: 7. Ps. 90: 12. Job. 1: 4, 5, 14, & 16, 22. and 21: 21. Luke 22. 33. I know O Lord, that if *thou entrest into Iudgement, no flesh can be justified in thy sight*: Psalm. 143: 2. And I (O Lord)

) Lord) of all others should appear most impure
d unjust, for I have not fought that good fight
r the defence of thy Faith and Religion, 1 Tim.
7. Psl. 47: 12. with that zeal and constancy that
hould: but for fear of displeasing the world, I
ve given way unto *sins and errours*; and for
fire to please my flesh I have broken all thy
ommandements, in thought, word, and deed:
that my *sins have taken such hold on me, that I
not able to look up, and they are more in num-
r then the haires on my head. If thou wilt
ritly mark mine iniquities, O Lord, where shall
stand?* Psalm. 130: 3. *If thou weighest me in the
allance, I shall be found too light*: Dan. 5: 27.
or I am void of all righteousnesse that might
erit thy mercy; and loaden with all iniquities
t most justly deserve thy heaviest wrath. But,
my Lord, and my God, for Jesus Christ thy
n sake, *in whom thou art well pleased*, Matt. 3.
. with all penitent and beleeving sinners, take
rie and compassion upon me, who am the chief
sinners. 1 Tim. 1: 15. Blot out all my sins out
hy remembrance, and wash away all my trans-
ssions out of thy sight, with the precious blood
hy Son: which I beleeve that he (as an unde-
d Lamb) hath shed for the cleansing of my
, Ezech. 18: 22. Psalm. 51: 7. 1 Pet. 1: 19.
. 1: 29. In this faith *I* lived, in this faith I
: beleeving *that Iesus Christ died for my sins,
d rose again for my Iustification*. Rom. 4: 25.
Cor. 15: 3, 4. And seeing that he hath endured
death, and *born the burthen of that Iudgement*,

1 Pet.

1 Pet. 2: 14. which was due unto my sinnes; O Father, for his death and passions sake, now (that I am comming to appear before thy Judgement Seat) acquit and deliver me from that fearfull Judgement which my sins have justly deserved: and perform with me that gracious and comfortable promise, which thou hast made in thy Gospell: *That whosoever beleeveth in thee, hath everlasting life, and shall not come into judgement, but shall passe from death unto life.* Ioh. 5: 24. strengthen, O Christ, my Faith, that I may put the whole confidence of my salvation, in the merits of thy obedience and blood. Encrease, O holy spirit, my patience; lay no more upon me, *then I am able to bear*: 1 Cor. 10: 14. and enable me to bear so much as shall stand with thy blessed will and pleasure. O blessed Trinity in Unity my Creator, Redeemer, and Sanctifier, vouchsafe that as my outward man doth decay, so my inward man may more and more, by thy grace and consolation, increase and gather strength. O Saviour, put my soul in a readinesse, that (like wise Virgin, having the Wedding Garment of thy righteousnesse and holinesse) she may be ready to meet thee at thy comming, with Oyl in her Lamp. Matt. 25: 4. Marry her unto thy self that she may be one with thee in everlasting love and fellowship. Matt. 12: 12. Rev. 19: 8. Rev. 19: 7. Ioh. 17: 22. O Lord, reprove Satan, and chase him away: Zacha. 3: 2. Deliver my Soul from the power of the Dog. Save me from the Lyons mouth. I thank thee, O Lord, for all

y blessings, both spirituall and temporall bestowed upon me: especially for my Redemption, by the death of my Saviour Christ: I thank thee that thou hast protected me with thy holy Angels from my youth up untill now: Heb. 1: 14. Luke 16: 22. Matth. 8: 11. Lord, I beseech thee, give them a charge to attend upon me, till thou callest for my soul; and then to carry her (as they did the soul of Lazarus Luke 13: 18.) into thy heavenly Kingdome. Ephes. 1: 10. Act. 15: 11. And if the time of my departure shall approach neerer unto me; so grant, O Lord, that my soul may draw neerer unto thee: And that I may joyfully *commend my soul into thy hand*; as into the hands of a loving Father, and mercifull Redeemer; Psalm. 31: 4. and at that instant, O *Lord graciously receive my spirit.* Acts 7. 59. All which that I may do, assist me, I beseech thee, with thy grace, and let thy holy Spirit continue with me unto the end, and in the end, for Jesus Christ his sake, thy Son, my Lord, and onely Saviour: In whose name I give thee thy glory, and beg these things at thy hand, in that Prayer which Christ himself hath taught me, saying: *Our Father, &c.*

## *Meditations against despair, or doubting of Gods mercy.*

IT is found by continuall experience, that neer the time of death (when the Children of GOD are weakest) then Satan makes the greatest push of his strength: and assayles them with his

his ſtrongeſt temptations. For he knoweth, that either he muſt now or never prevail; for if their ſouls once get to Heaven, he ſhall never vex nor trouble them any more; and therefore he will now beſtir himſelf as much as he can, and labour to ſet before their eyes all the groſſe ſins which ever they committed, and the Iudgements of God, which are due unto them, thereby to drive them, if he can, to deſpair; which is a grievouſer ſin then all the ſins that they committed, or he can accuſe them of.

If Satan (a) therefore trouble thy conſcience more towards thy death, then in thy life time:

1. Confeſſe thy ſins unto God, not onely in generall, but alſo in particular.

2. Make ſatisfaction unto thoſe men whom thou haſt wronged, if thou be able. And if thou doeſt injuriouſly or fraudulently detain or keep in thy poſſeſſion any lands or goods, that of right do belong to any widow or fatherleſſe child, preſume not, as thou tenderſt thy ſouls health, to look Chriſt the righteous Iudge in the face, unleſſe thou doeſt firſt make a reſtitution thereof to the right owner: for the Law of God, under the penaltie of his curſe, requireth thee to reſtore whatſoever was given thee to keep, or which was committed to thy truſt, or whatſoever by robbery or violent oppreſſion thou tookeſt from thy neighbour: with a fift part for amends added to the principall. Lev. 6:2,3,4,&c. Numb. 5:6,7,8 (b)

An

(a) Satans firſt ſtratageme intime of death. (b) *Non remittitur peccatum, niſi reſtituatur ablatum.*

nd unleſſe that like Zacheus thou doeſt make ſtitution of ſuch goods and lands, according to ODS Law, thou canſt never truely repent; Luk. 9: 8, 9. and without true repentance thou canſt ver be ſaved. Ezech. 15: 3, 12, 16. Mich. 6: 10. 1. Luke 13: 1. Ier. 18: 7. Act. 2: 38, & 8, 22. 1 et. 3: 9. But though by the temptation of the vill thou haſt done wrong and injurie; yet if ou doeſt truly repent, and make reſtitution to y power, the Lord hath promiſed to be merci- ll unto thee, to hear the Prayers of his faithfull inſters for thee, to *forgive thee thy treſpaſſe* l ſin, and to receive thy ſoul in the merits of riſts blood, as a Lamb without blemish. Gen. :7. Iam. 5: 14, 15, 16. Lev. 6: 6, 7.

3. Ask God for Chriſt his ſake pardon and giveneſſe. And then theſe troubles of mind no diſcouragements, but rather comforts; ciſes, not punishments. They are aſsuran- unto thee, that thou art in the right way, for *way to Heaven is by the gates of hell:* that is, ffering pains in the body, and ſuch doubt- in the mind: that thy eſtate in this life being y way made bitter, the joyes of eternall life relish unto thee better and more ſweet.

(a) If Satan tell thee that thou haſt no faith, auſe thou haſt no feeling; meditate.

1. That the trueſt faith hath oftentimes the feeling, and greateſt doubts; but ſo long as u hateſt ſuch doubting, they ſhall not be laid unto

(a) Satans ſecond aſſault. The Chriſtians encounter.

unto thy charge; for they belong to the flesh from which thou art divorced. When thy flesh shall perish, thy weak inward man, which hates them, and loves the Lord Iesus, shall be saved.

2. That it is a better faith to believe without feeling, then with feeling. The least faith (so much as a *grain of Mustardseed*, Matt. 17:20 so much as is in an infant baptized) is enought to save the soul that loveth Christ, & believeth in him.

3. That the Child of God, which desireth to feel the assurance of Gods favour, shall have his desire, when God shall see it to be for his good for God hath promised to give them the *Water of life*, Matth. 10: 14. Rev. 2:6. Isa. 55:1. who thirst for it (*a*). We have an example in Master Glover the holy Martyr, who could have no comfortable feeling till he came to the sight of the Stake; and then cryed out, and clapped his hands for joy to his friends, saying, O *Austin*, *he is come*, *he is come*; meaning the feeling joy of Faith, and the Holy Ghost. *Tarry therefore the Lords laisure*, *be strong*, *and he shall comfort thine heart*.

(*b*) If Satan shall agravate unto thee the greatness, the multitude, and hainousnesse of thy sin meditate:

1. That upon true repentance, it is as easie with God to forgive the greatest sin, as the least; and

(*a*) Fox Act. Monu. Fol. 1555 in the last Edition. Psalm. 27:16. (*b*) Satans 3 assault. The Encounter.

is as willing to forgive many, as to pardon
e; 1 Tim. 1: 15. And his mercy shineth more
pardoning great sinners, then small offenders:
appears in the examples of Manasses, Magdalen,
ter, Paul, &c. And where sin most abounded,
re doth his grace rejoyce to abound much
ore. Rom. 5: 20.

2. That God did never forsake any man, till
at man did first forsake God; as appeares in the
mples of Cain, Saul, Achitophel, Ahazia, Iu-
s, &c.

3. That God calleth all, even those sinners
o are heavy laden with sin, Matt. 11: 23. and
at he did never deny his mercy to any sinner
at asked his mercy with a penitent heart. This
e History of the Gospell witnesseth: There
me unto Christ all sorts of sick sinners; the
d, halt lame, lepers; such as were sick of pal-
, dropsies, bloody fluxes; such as were *Lunatick*,
d possessed with unclean spirits, and devils: Yet
all those not one, that came and asked his mercy
d help, went away without his errand. If
rcy he asked, mercy he found; were his sins
ver so great, were his Disease never so grievous.
y, he offered and gave his mercy to many
o never asked it, (being moved onely with the
wels of his owne compassion, and the sight of
ir misery) as to the woman of *Samaria*, the
dow of *Naim*, Luk. 7: 13. Iohn. 5: 51. and
he sick man that lay at the pool of *Bethesda*,
o had been 38 years sick. Esa. 65: 1. Jf he
s willingly gave his mercy to them that did

no

not aske it, and was found of them (as the Prophet saith) that sought him not; will he deny mercy unto thee, who dost so earnestly pray for it with tears? and dost, like the poor Publicane so heartily knock for it with penitent fists upon a bruised and broken heart? Especially when thou prayest to thy Father, in the name and mediation of Christ, for whose sake he hath promised to grant whatsoever we shall ask of him, Ioh. 14. 14. as sure as God is true, he will not. Though Ninevehs sins had provoked the Lord to send out his sentence against them, yet upon their repentance he recalled it again, and spared the Citie; how much more if thou likewise repentest, will he spare thee; seeing his sentence is not yet gone forth against thee? If he deferred the Judgement all Ahabs dayes, for the externall shew onely which he made of humiliation; how much more will he clean turn away his vengeance, if thou wilt unfainedly repent of thy sin, and return unto him for grace and mercy? (a)

He offered his mercy unto Cain (who murthered his innocent brother) *If thou dost well, shalt thou not be accepted?* Gen. 4: 2. As if he should have said, If thou wilt leave thy envy and malice, and offer unto me from a faithfull and contrite heart, both thou & thine Oblation also shall be acceptable unto me. And to Judas (that so treacherously betrayed him) in calling him Friend

(a) *Novit Dominus mutare sententiam, si tu noveris emendare vitam. Aug. in Ps. 50.*

iend, Matt. 25: 50. a ſweet appellation of love? d when Iudas offered, he willingly conſented th that mouth (*a*) (wherein never was found ile) to kiſſe thoſe diſſembling lips, under ich lurked the poyſon of Aſps. 1 Pet. 2: 22. lm 140: 3. Matt. 26: 50. Had Judas apprehen- d this word, friend, out of the mouth of Chriſt, Benhadad did the word *brother* from the mouth *Achab*, Kings 20: 32, 33. doubtleſſe Iudas ould have found the God of Iſrael more merci- then *Benhadad* found the *King of Iſrael*, verſ. But God was more diſpleaſed with Cain for airing of his mercy, then for *murthering his ther*: and with *Iudas* for *hanging himſelf*, n for betraying his Maſter: in that they would te the ſins of mortall men greater then the nite mercy of the eternall God; or as if they ld be more ſinfull then God was merciſull; ereas the leaſt drop of Chriſts blood is of more rit to procure Gods mercy for thy ſalvation, all the ſins (that thou haſt committed) can f force to provoke his wrath to thy damna.

(*b*) *If Satan ſhall ſuggeſt, that all this is of Gods mercy, but that it doth not belong thee, becauſe that thy ſins are greater then mens, as being ſins of knowledge, and of many*

(*a*) *Iudam non tam ſcelus quam deſperatio fecit penitus in- Aug. lib. de util penit. Sceleratior omnibus, O Iuda , quem non panitentia duxit ad Dominum ſed deſ traxit ad laqueum, Leo.* (*b*) Satans fourth aſſault.

*many yeares continuance, and such as where*
*others have been undone: and all (for the mo*
*part) committed willfully and presumptuou*
*against God and thy conscience. And therefo*
*though he will be mercifull unto others, yet he w*
*not be mercifull unto thee;* meditate:

1. That many (who are now in heaven m
blessed and glorious Saints) committed in t
same kind (when they lived on earth) as gre
and greater sins then ever thou hast committe
and continued (before they repented) in those si
as long as ever thou hast done. As therefore
their sins, and the continuance in them, co
not hinder Gods mercy, upon their repentanc
from forgiving their sins, & receiving them in
favour: no more shall thy *sins and continua*
therein, hinder him from being mercifull u
thee, *if thou dost repent as they did:* yea, up
thy repentance, every one of their examples
a pledge that he will do the same unto thee t
he did unto them. 1 Tim. 1: 16. For as the le
sin, in Gods Iustice, without Repentance, is da
nable; so the greatest sin, upon Repentance
(in his Mercy) pardonable. Thy greatest
inveterateſt sins are but the sins of a Man: but
least of his mercies is the mercy of God. Beca
thou knowest thine own sin, thou doubtest w
ther they shall be pardoned: Mark how
doubtfull cause is resolved by God himself. M
in Isaias dayes thought (as thou dost) that
had continued so long in sin, that it was too

them now to seek to return unto God for
ce and mercy. But God answereth them;
*ye the Lord whilest he may be found: call ye*
*him whilest he is near.* Isa. 55: 6, 7, 8. As
had said; whilest life lasteth, and my Word
preached, I am near to be found of all that seek
, and pray unto me. The people reply: But
(O Lord) are grievous sinners, and there-
e dare not presume to call upon thy Name; or
come near thine Holinesse. To this the Lord
swereth: Let the wicked forsake his way, and
man of iniquity his thoughts: and let him
rn unto me, and I will have mercy upon him;
l be his God, and I will pardon him abundant-
But we would think (say the people) that if
sins were but ordinary sins, this promise of
cy might belong unto us. But because our
are so great, and of such long continuance,
refore we fear, least when we appear before
d, he will reject us. To this GOD answereth
ine: My thoughts (of mercy) are not your
ghts, neither are your wayes (of pardonning)
wayes: for as the heavens are higher then
earth, so are my wayes higher then your
s, and my thoughts then your thoughts.
herefore every sinner in the world were a
ld of such sinners as thou art: do thou but
what God bids thee) Repent and Believe; &
blood of Jesus Christ being the Blood of
, Acts 20: 28, *will cleanse both thee and them*
*all your sins.* 1 Ioh. 1: 7.

That as God did fore-see all the sins which

the world did commit, and yet all those could no
hinder him from loving the world, so that h
gave his onely begotten Son to the death to sav
as many of the world as would believe and repent
Ioh. 3: 16. much lesse shall thy sins (being th
sins of the least number of the world) be able t
hinder God from loving thy soul; and forgiving
thy sins, if thou dost Repent and Believe.

3. That if he loved thee so dearely (when tho
wast his enemy) that he payed for thee so dear
price, as the spilling of his Heart-blood: ho
can he now but be gracious unto thee, when t
save thee, will cost him but the casting of a gra
cious look upon thee? Look not thou therefor
to the greatnesse of thy sins, but to the infini
tenesse of his mercy, which is so surpassing grea
that if thou putteſt all thine own grievous sins to
gether, and addeſt unto those the sins of Cain an
Iudas, and putteſt unto them all the sins of a
the Reprobates in the world: (doubtlesse it woul
be a huge heap;) yet compare this huge hea
with the infinite mercy of God, and there wi
be no more comparison betwixt them, the
betwixt the least Mole-hill, and the greate
Mountain in a Countrey. The cries of the gri
vouseſt sin that ever we read of, could nev
reach up higher then unto Heaven, as the crie
the sins of Sodom: Gen. 10: 13. *but the mercy*
*God* (saith David Psalm. 108: 4.) *reacheth*
*higher then the heavens*, and so overtoppeth
our sins. And if *his mercy be greater then all*
*works*, Psalm 145: 9. it must needs be grea
th

n all thy ſins. And ſo long as his mercy is
reater then the ſins of the whole world, doe
ou but repent, there is no doubt of pardon.

(a) *If Satan ſhall object, that thou haſt many
nes vowed to repent, & haſt made a ſhew of
entance for the time, and yet didſt fall to the
me ſins again, and again, and that all thy re-
ntance was but fained and a mocking of God.
nd that ſeeing thau haſt ſo often broken thy vow,
efore God hath withdrawn his mercy, and
th changed his love, &c.* meditate:

(b) 1. That though this were true [which in-
ed is hainous] yet it is no ſufficient cauſe why
ou ſhouldeſt deſpaire, ſeeing that this is the
mmon caſe of all the children of God in this
e, who vow ſo oft to forbear ſome ſin, [c] till
eeiving their weakneſſe not able to perform
they vow that they will vow no more. Their
wes ſhew the deſires of their ſpirituall man; their
akings, the weakneſſe of their corrupt fleſh.
d our oft ſlips to the ſame ſins Chriſt foreſaw,
en he taught us to pray daily, *O Father, For-
e us our treſpaſſes.* And why doth Chriſt en-
n thee [who art but a ſinfull man] to forgive
y Brother *ſeven times in a day, if he ſhall return
en times in a day*, Luk. 17: 3, 4. and ſay, *It re-
eth me?* but to aſſure thee, that he (being the
d of mercy, & goodneſſe it ſelf) will forgive



(a) Sathans fifth aſſault. (b) The Encounter (c) I re-
mber ſaith Luther that Stanpitius was wont to tell

unto thee thy *Seventy times seven fold* sins a day, which thou hast committed against him, if thou return unto him by true repentance, Matt. 28: 21, 22. The *Israelites* were cured by looking (though with weak eyes) on the *Brazen Serpent*, as oft as they were stung by the fiery Serpents in the Wilderness, Num. 21: 9. to assure thee [b] that upon thy tears of repentance, thou shalt be recovered by faith in Christ, as often as thou art wounded to death by sin.

2. That thy salvation is grounded, not upon the constancy of thine obedience, but upon the *firmness* of Gods Covenant: Iam. 1: 17. Rom. 8: 28. Rom 9: 11. Though thou varyest with God, and the Covenant be broken on thy behalf, yet it is firm on Gods part; and therefore all is safe enough, if thou wilt return: for there is no variableness with him, neither shadow of change. He hath locked up thy salvation, and made it sure in his own unchangeable purpose, and hath delivered to thy keeping the Keyes, which

*Ego plusquam millies Deo vovi, &c.* I have more then a thousand times vowed unto God that I would amend my life, but I could never perform my vow. Henceforth I will make no such vow, because I verily know that I cannot keep it. Unless therefore God will be mereifull unto me for Christ his sake, and grant me a blessed departure out of this wretched life, all my vowes and good works will stand me in no stead. This is the state of the deerest children of God in this life. Read Luther on Galat. Chap. 5. (b) *Post lachrymas gemitusque graves clementia Christi, Con-festim est oculos ante levanda tuos*

hich are [a] *Faith and Repentance*; and whi- thou haſt them, thou mayeſt perſwade thy lf that thy ſalvation is ſure and ſafe: For whom od loveth, he loveth to the end: and never re- nteth of beſtowing his love on them who re- nt and believe. Luk. 22: 62. Luke 24: 47, &c. h. 10: 21. & Ioh. 13: 1. Rom. 11: 29. Rom. : 30.

(b) Laſtly. If Sathan ſhall perſwade thee at thou haſt been doubting a long time, and at it is beſt for thee now to deſpair, ſeeing thy ns increaſe, and thy judgement draweth near; editate:

1. That no ſins (though never ſo great) ſhould a cauſe to move any Chriſtian to deſpair, ſo og as Gods mercy by ſo many millions of de- rees is greater; and that every penitent and be- ving ſinner hath the pardon of all his ſins con- med by the word and Oath of God; two im- utable things, wherein it is impoſſible that God ould lie: Heb. 6: 18. His word is, that who- ever doth repent of his ſin, Ezek. 18: 22. what- ever; (for both time, and ſins, and ſinners are definite) (c) from the bottome of his heart, od will blot forth all his ſins out of his remem- ance, that they ſhall be mentioned unto him no ore. If we will not take his word (which God



(a) By theſe keyes Peter opened heaven to him ſelf, &c erwards unto the reſt of the Apoſtles with others. (b) thans fixt aſſault. (c) D. King of London his Lectures Ionah.

forbid we should doubt of) he hath given us his oath: *As I live I desire not the death of the wicked, but that the wicked turn from his way, and live.* Ezech. 33: 1. As if he had said: will ye not believe my word? I swear by my life, that I delight not to damne any sinner for his sins, but rather to save him, upon his conversion and repentance. The Meditation hereof moved Tertullian to exclaim: (a) O how happy are we, when God sweareth that he willeth not our damnation! Oh, what miserable wretches are we, if we will not believe God, when he sweareth his truth unto us! Listen, O drooping Spirit, whose Soul is assailed with wayes of faithlesse despair, how happie were it to see many like thee and Hezekias Isa. 38: 14. (who mourn like Doves for the sence of sin, and chatter like Cranes and Swallowes for the fear of Gods anger) rather then to behold many who die like beasts, without any feeling of their own estate, or any fear of Gods Wrath or tribunall seat, before which they are to appear? Comfort thy self, O languishing soul; for if this earth hath any, for whom Christ spilt his blood on the Crosse, thou assuredly art one. Cheer up therefore thy self in the Allsufficient Atonement of the Lambe, which *speaketh better things then that of Abel.* Heb. 12: 24. And pray for those who never yet obtained the grace to have such a sense and detestation of sin. Thou art one indeed for

(a) *O felices nos quorum causa jurat Deus: O miserrimi nos si non Deo quidem jurante credemus. Tertul.*

or whom Christ dyed; and for whom a wounded
pirit (judging rather according to his feeling,
hen his faith) hath wrung that dolefull voyce of
Christ: *My God, my God, why hast thou forsaken
e?* Matt. 27: 46. And doubt not, but ere long
hou shalt as truly reigne with him, as now thou
oest suffer with him: for *Yea, and Amen* hath
poken it. No sin bars a man from salvation,
ut onely *incredulity* and *impenitency*: 2 Tim.
: 11. 2 Cor. 1: 20. Rev. 3: 14. nothing makes
he sin against the Holy Ghost unpardonable, but
want of repentance. Heb. 6. 6. Thy unfained de-
re to repent, is as acceptable unto God, as the
erfectest repentance that thou couldest wish to
erforme unto him.

Meditate on these Euangelicall comforts, and
hou shalt see, that in the very agony of death,
God will so assist thee with his Spirit, that when
atan looketh for the greatest victory, he shall
eceive the fowlest foil; yea, when the eyestrings
re broken, that thou canst not see the light,
esus Christ will appeare unto thee to comfort thy
oul, and his holy Angels will carry thee into his
*eavenly Kingdome*: Then shall thy friends be-
old thee, (like Manaohs Angel) doing wonders
ndeed, when they shall see a frail man in his
greatest weakenesse (by the meer assistance of Gods
Spirit) overcoming the strength, of sin, the bit-
ernesse of death, and all the power of Satan; and
n the fire of Faith, and perfume of Prayer, as-
end up with Angels victoriously into heaven.

## *An Admonition to them who come to visit the sick.*

THey who come to visit the sick, must have a speciall care not to stand dumb and staring in the sick persons face, to disquiet him, nor yet to speak idly, and to ask unprofitable questions, as most do.

If they see therefore that the sick party is like to die, let them not dissemble, but lovingly and discreatly admonish him of his weaknesse, and to prepare for eternall life. One hour well spent, when a mans life is almost outspent, may gain a man the assurance of eternall life. Sooth him not with the vain hope of this life, least thou betray his Soul to eternall Death. Admonish him plainly of his estate, and ask him briefly these or the like Questions.

## *Questions to be asked of a sick man, that is like to die.*

DOest thou believe that Almighty God, the Trinity of Persons in Unity of Essence, hath by his power made heaven and earth, & all things therein? and that he doth still by his Divine providence govern the same; so that nothing comes to passe in the world, nor to thy self, but what his divine hand and counsell hath determined before to be done?

2. Dost thou confesse, that thou hast transgressed,

ressed, and broken the holy Commandements
f Almighty God in thought, word, and deed?
nd hast deserved for breaking his holy laws, the
urse of God, which containeth all the mise-
ies of this life, and everlasting torments in hell
e, when this life is ended, if so be that God
ould deal with thee according to thy deserts?

3. Art thou not sorry in thy heart that thou
ast so broken his Laws, and neglected his Ser-
ice, and worship, and so much followed the
orld, and thine own vain pleasures? And
ouldest thou not lead a holier life, if thou wert
begin again?

4. Doest thou not from thy heart desire to be
conciled unto God in Jesus Christ, his blessed
on, thy Mediator, who is at the right hand of
od in heaven, now appearing for thee in the
ght of God, and making request unto him for
y Soul?

5. Dost thou renounce all confidence in all
her Mediators, or Intercessors, Saints, or An-
ls, believing that *Iesus Christ the onely Media-*
r *of the New Testament, is able perfectly to save*
m *that come unto God by him, seeing he ever*
ueth *to make intercession for them?* Heb. 9: 25.
Tim. 2: 5. And wilt thou with David say unto
rist, *Whom have I in Heaven but thee? And*
re *is none upon earth that I desire beside thee?*
73: 25.

6. Dost thou confidently believe, and hope to
saved by the onely merits of that bloody death
d passion, which thy Saviour Iesus Christ hath

suffered for thee? not putting any hope of salvation in thine own merits, nor in any other meanes or creatures; Being assuredly perswaded, That there is no salvation in any other? & that there is no other name under heaven, whereby thou must be saved? Act. 4: 12. Act. 10: 4.

7. Dost thou heartily forgive all wrongs, or offences done or offered unto thee, by any manner of person whatsoever? And dost thou as willingly (from thy heart) ask forgiveneſſe of them whom thou hast grievously wronged in word or deed? And dost thou cast out of thy heart all malice and hatred, which thou hast born to any body; that thou mayest appeare before the face of Christ (the *Prince of peace*) *in perfect love and charity* Esa. 9: 6. Heb. 12: 24.

8. Doth thy conscience tel thee of any thing which thou hast wrongfully taken; and doth still with-hold from any widdow or fatherleſſe children, or from any other person whomsoever Be assured, that unleſſe thou shalt restore (like *Zacheus*) these goods and lands (if thou be able) thou canst not truly repent; and without true repentance, thou canst not be saved, nor look Christ in the face, when thou shalt appear before his judgement-seat.

6. Doest thou firmly believe that thy body shall be raised up out of the Grave, at the sound of the last Trumpet? And that thy body and soul shall be united together again in the resurrection-day, to appear before the Lord Jesus Christ: and thence to go with him into the kingdome of Heaven

Heaven, to live in everlasting Bliſſe and glory?

If the ſick party ſhall anſwer to all theſe queſtions like a faithfull Chriſtian, then let all who are preſent, joyn together and pray for him, in theſe or the like words:

*A Prayer to be ſaid for the ſick by them who viſit him.*

O Mercifull Father, who art the Lord & giver of life, and to whom belongs the iſſues from death: we thy children here aſſembled, do acknowledge, that (in reſpect of our manifold ſins) we are not worthy to aske any bleſſing for our ſelves at thy hands; much leſſe to become ſuiters to thy Majeſty in the behalf of others: yet becauſe *thou haſt commanded* us to pray one for another, eſpecially for the ſick, and haſt promiſed *that the prayers of the righteous ſhall avail much with thee:* in the Obedience therefore of thy Commandement, and confidence of thy gracious promiſe, we are bold to become humble ſuiters unto thy divine Majeſtie; in the behalf of this our deare Brother (or Siſter) whom thou haſt viſited with the chaſtiſement of thine own fatherly hand. We could gladly wish the Reſtitution of his health, and a longer continuance of his life amongſt us: but for as much as it appeareth (as far as we can diſcern) that thou haſt appointed by this viſitation, to call for him out of this mortall life: we ſubmit our wills to thy bleſſed will, and humbly intreat for

Jesus Christ his sake, and the merits of his bitter Death and passion (which he hath suffered for him) that thou wouldest pardon and forgive unto him all his sinnes; as well that wherein he was conceived and born, as also all the offences and transgressions which ever since to this day and houre he hath committed, in thought, word and deed against thy divine Majesty. Cast them Behind thy back, *remove them as far from thy presence, as the East is from the West*; Psal. 103: 12. blot them out of thy remembrance; lay them not to his charge; wash them away with the Blood of Christ, that they may no more be seen, and deliver him from all the Iudgements, which are due unto him for his sins, that they may never trouble his Conscience, nor rise in Iudgement against his Soul: and impute unto him the righteousnesse of Jesus Christ, whereby he may appear righteous in thy sight: And in this extremitie at this time, we beseech thee look down from Heaven upon him with those eyes of grace and compassion, wherewith thou art wont to look upon thy children in their affliction and miserie. Pittie thy wounded Servant, like the good Samaritan: for here is a sick Soul that needeth the help of such an heavenly Physican. O Lord increase his faith, that he may believe that Christ died for him, and that is blood cleanseth him from all his sins: and either aswage his pain, or else increase his patience, to indure thy blessed will and pleasure. And (good Lord) lay no more upon him, then thou shalt enable him to bear.

Heave

ave him up unto thy ſelf, with thoſe ſighs d groanes which cannot be expreſſed. Make m now to feel what is the hope of his Calling: d what is the exceeding greatnes of thy Mercy d power towards them that believe in thee. nd in his weakneſſe, O Lord, ſhew thou thy rength. Defend him againſt the ſuggeſtions & mptations of Satan: who [as he hath all his e time] will now in his weakneſſe eſpecially, ſeek assail him, and to devoure him. O ſave his ul, and reprove Satan, and command thy holy ngels to be about him, to aid him, and to chaſe ay all evill and malignant Spirits far from him. lake him more and more to loath this world, and *ſire to be looſed, and to be with Chriſt:* And hen that good houre and time ſhall come, herein thou haſt determined to call for him out [this preſent life] give him grace peaceably & yfully to yeeld up his ſoul into thy mercifull nds. And do thou receive him into thy mercy, d let thy bleſſed Angels carry him into thy ngdome. Make his laſt houre his beſt houre, laſt words his beſt words, and his laſt thoughts beſt thoughts. And when the ſight of his es is gone, and his tongue ſhall fail to do his ice, grant [O Lord] that his ſoul may [with ſpher] behold Jeſus Chriſt in heaven ready to ceive him: and that thy Spirit within him may *ke requeſts for him, with ſighs which cannot expreſſed.* Rom. 8:26. Teach us in him to d and ſee our own end and mortality, and

therefore

therefore to be carefull to prepare our selves for our last ends, and put our selves in a readines against the time that thou shalt call for us, in the like manner. Thus, Lord, we recommend this our dear Brother (or Sister) thy sick servant unto thy eternall grace and mercy, in that Prayer which Christ our Saviour hath taught unto us saying,

*Our Father which art in Heaven*, &c.

Thy Grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation O holy Spirit, be with us all, and especially with this thy sick servant, to the end, and in the end *Amen*.

Let them read often unto the Sick, some speciall Chapters of the holy Scriptures, as;

The three first Chapters of the book of *Iob*.

The 14, and 19 Chapters of *Iob*.

The 34 Chapter of *Deuteronomy*.

The two last Chapters of *Ioshua*.

The 17 Chapter of the first of *Kings*.

The 2, 4, and 12 Chapters of the second of *Kings*.

The 38, 40, and 65 Chapters of *Isaiah*.

The History of the Passion of Christ.

The 8 Chapter to the *Romans*.

The 15 Chapter of the first Epistle to the *Corinthians*.

The 4 of the first Epistle to the *Thessalonians*.

The 5 Chapter of the second Epistle of Paul to the *Corinthians*.

The first and last Chapters of Saint *Iames*.

The 11, and 12 to the *Hebrewes*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelations*, or some of these.

And so exhorting the sick party to wait upon God, by Faith and Patience, till he send for him; and praying the Lord to send them a joyfull meeting in the Kingdome of Heaven, and a blessed Resurrection at the last day, they may depart at their pleasure in the peace of God.

## *Consolations against impatiency in sickness.*

IF in thy sickness by extremity of pain thou be driven to impatiency, meditate:

1. That thy sins have deserved the pains of Hell: therefore thou mayest with greater patience endure these fatherly corrections.

2. That these are scourges of thy *heavenly Father*, Heb. 12: 9. and the rod that is in his hand. If thou didst suffer with reverence, being a child, the correction of thy earthly parents; how much rather shouldest thou now subject thy self (being the Child of God) to the chastisement of thy heavenly Father, seeing it is for thine eternall good?

3. That Christ suffered in his soul and body a far grievouser pain, for thee; therefore thou must more willingly suffer his blessed pleasure for thine own good. Therefore saith Peter (1 Pet. 2: 21.) *Christ suffered for you, leaving you an example, that ye should follow his steps*, And, *Let us*, (saith

(saith Saint *Paul*, Heb. 12: 2.) *run with joy the race that is set before us, looking unto Iesus, the Author and finisher of our Faith, who for the joy that was set before him, endured the Crosse, &c.* (*a*)

4. That these afflictions which now you suffer, *are none other but such which are accomplished in our brethren that are in the world*, as witnesseth *Peter*, 1 Pet. 5: 9. Yea, Iobs afflictions were far more grievous. There is not one of the Saints, which now are at rest in Heavenly Ioyes, but endured as much as you do, before they went thither: Yea, many of them willingly suffered all the torments that Tyrants could inflict upon them (*b*), that they might come to those heavenly joyes, whereunto you are now called. And you have a promise that the *God of all grace, after that you have suffered a while, will make you perfect, establish, strengthen, and settle you.* 1 Pet. 5: 10. And that God of his fidelity will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it. 1 Cor. 10: 13.

5. That GOD hath determined the time when thy affliction shall end, as well as the time when it began: *Thirtie eight years* were appointed the sick man at *Bethesdaes* poole, Ioh. 5. 5. *Twelve yeares*

(*a*) *Vir dolorum Isa.* 53: 5. (*b*) *Romitus, Cum quotanni gravi morbo tentaretur a Deo, doluit quod uno anno liber esset, & a Deo tunc desertus fuisset.*

ares to the Woman with the bloody issue Mat. 9:
0. Three Moneths to Moses: Exod. 12. Ten
ayes tribulation to the Angell of the Church
Smyrna, three dayes plague to David Rev. 2:
0. Yea the number of the godly mans tears are
gistred in Gods book, and the quantitie kept
his Bottle. 1 Sam. 24: 23.

The time of our troubles (saith Christ) is but a
dicum, (a) Gods anger lasts but a moment
ith David, Psal. 56: 8. A little season (saith
e Lord) & therefore calls all the time of our
in, but the houre of sorrow. David (for the
istnesse thereof) compares our present troubles
Brook. Ps. 80: Rev. 6: 11. Psal. 110: 7. and
hanasius to a Showr (b) Compare the longest
ery that man indures in this life, to the eter-
y of heavenly joyes, & they will appear to be
hing. And as the sight of a Son safe born
kes the Mother forget all her former deadly
n: Ioh. 16: 21. so the sight of Christ in
aven, who was born for thee, will make all
se pangs of death to be quite forgotten, as if
y had never been: like *Stephen*, Acts. 7.
0, as soon as he saw *Christ*, forgot his own
unds, with the horrour of the grave, and
or of the stones, and sweetly yeelded his soul
o thel hands of his Saviour. Forget thine
n pain, think of Christs wounds: *Be faithfull
o the death, and he will give thee the Crown
ternall life.* Rev. 2: 10.

6. That

[a] *Modicum & videbo vos* Ioh. 16: 6. [b] *Nubecula est, transibit.*

6. That you are now called to Repetition in Christs School; to see how much Faith, Patience, and Godlinesse you have learned all the while: and whether you can (like Iob Iob. 2. 10) *receive* at the hand of God *some evill*, as well as you have hitherto received a great deal of good. As therefore you have alwaies praied, Thy will be done, so be not now offended at this which is done by his holy will.

7. *That all things shall work together for good to them that love God:* Rom. 8: 28, 38, 39. *in so much that neither death, nor life, nor Angels, nor Principalities, nor powers, &c. shall be able to separate us from the love of God which is in Iesus Christ our Lord.* Assure your self, that every pang (*a*) is a prevention of the pains of Hell; every respite, an earnest of Heavens Rest: And how many stripes do you esteem Heaven worth? As your life hath been a comfort to others; so give your friends a Christian example to die, and deceive the devill as Job did. It is but the Crosse of Christ sent before, to crucifie the love of the World in thee, that thou mayest go eternally to live with Christ, who was crucified for thee. As thou art therefore a true Christian, take up (like Simon of Cyrene) with both thy arms, his holy Crosse, carry it after

(*a*) *Morbus non malis adnumerandus, quia multis utiliter accidit, Basil. in Hexam Morbus est utilis quædam admonitio, quæ docet caduca aspernere & cælestia spirare, Tertullian ad Philagrium.*

unto him: thy pains will shortly passe, the yes shall never passe away.

*Consolations against the fear of Death.*

If in the time of thy sickness thou findest thy self fearfull to die; meditate:

1. That it argueth a dastardly mind to fear t which is not: for in the *Church of Christ* re is no *death*, Isaiah 25: 7, 8. And, *Whoever liveth and believeth in Christ, shall never* , John 11: 26. Let them fear Death, who e without Christ. Christians die not; but en they please God, they are like Enoch, nslated unto God, Gen. 5: 24. Their pains but *Eliahs fiery Chariot* to carrie them up to ven: 1 King. 2: 11, 12. or like Lazarus sores, ling them to *Abrahams bosome*. Luke 16: 2. word, if thou be one of them, that, like zarus, *lovest Iesus, thy sickness is not unto death, but for the glory of God*: who of his changeth thy living death to an everlasting . And if any Heathen man, as Socrates, tius, Seneca, &c. dyed willingly, [when might have lived, in hope of the immorta- of the Soul: wilt thou being trained so long Christs Schoole, [and now called to the *Mar*e Supper of the blessed *Lamb*, Apoc. 19: be one of those Guests that refuse to go to joyfull *Banquet*? God forbid.

2. Remember that thy abode here, is but econd degree of thy life: for after thou hadst

first

first lived nine moneths in thy mothers womb thou wast of necessity driven thence, to live her in a *second degree* of life. And when that number of Moneths, which God hath determine for this life, are expired; Iob. 14. 1. thou mu likewise leave this, and passe to a third degr in the other world, which never ends. Whic to them that live and die in the Lord, surpasset as farre this kinde of life, as this doth that whic one lives in his mothers wombe. To this la & excellentest degree of life, through this door passed Christ himselfe, and all his Saints that we before thee: and so shall all the rest after them and thee. Why shouldest thou feare that whic is common to all Gods Elect? Why should th be uncouth to thee, which was so welcome t all them? Feare not death, for as it is the Exod of a bad, so it is the Genesis of a better world (*a*) the end of a temporall, but the beginning an eternall life.

3. Consider that there are but three thing that can make Death so fearfull unto thee: first the losse thou hast thereby: secondly, the pa that is therein: thirdly, the terrible effects whic follow after: All these are but false fires, a causelesse fears. For the first, if thou leavest he uncertaine goods, which *Thieves may rob*; Ma 6: 19, 20. thou shalt find in Heaven a true Tre sure, that can never be taken away: these we

[*a*] *Mors præsentis vitæ exitus, & introitus melioris* B *in Ep. ad Rom.*

lent thee, as a Steward upon accounts, those
ll be given thee; as thy reward for ever. If
u leavest a loving wife; thou shalt be married
Christ, which is more lovely: If thou leavest
ildren and Friends, thou shalt there find all
Religious Ancestours, and Children depar-
: yea, Christ, & all his blessed *Saints* & An-
; & as many of thy Children as be Gods
ldren, shall there follow after thee. Thou
est an *earthly possession*, *and an House of clay*,
14: 1. and thou shalt enjoy an *Heavenly in-*
*tance* and *mansion of glory*: 2 Cor. 5: 1.
ch is purchased, prepared, & reserved for
e. What hast thou lost? Nay, is not
h unto thee gain? Go home, go home, and
will follow after thee.

econdly, for the pain in death; the fear of
h more pains many, then the very pangs
eath: for many a Christian dyes without any
t pangs, or pains. [*a*] Pitch the Anchor of
hope on the firme ground of the word of God,
hath promised in thy weakness to perfect
trength, and not to suffer thee to be tempted
e that thou art able to bear, 1 Cor. 10: 12:
Christ will shortly turn all thy temporall
s to his eternall joyes.

astly, as for the terrible effects which follow
death, they belong not unto thee, being a
ber of Christ, for Christ by his death hath
away the sting of death to the faithfull; so
that

[*a*] *Timor mortis ipsa morte pejor.*

that now there is no *condemnation to them that are in Christ Iesus*. Rom. 8: 1. And Christ hath protested, that *he that believeth in him, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life*. Ioh. 5: 24. Hereupon the holy Spirit from Heaven saith, blessed are the dead that die in the Lord, and that from henceforth they rest from their labours, and their works do follow them. In respect therefore of the faithfull, death is swallowed up in victory, and his sting, which is sin, & the punishment thereof, is taken away by Christ. 1 Cor. 15: 1 Thes. 4: Esa. 26 Rev. 14: 1 Ioh. 1. Hence Death is called (in respect of our bodies) a sleepe and rest: in respect of our souls, a going to our heavenly Father, a departing in peace, a removing from this body to go to the Lord; Luk. 3. 2 Cor. 5. Phil. 2. a dissolution of soul and body to be with Christ. What shall I say? Precious in the sight of the Lord is the death of his saints. These pains are but thy throwes and travell to bring forth eternall life. (a) And who would not passe through Hell, to go to Paradise? Much more through death? There is nothing after death, that thou needest fear? not thy sins, because Christ hath payed thy ransom; not the Iudge, for he is thy loving Brother; not the Grave, for it is the Lords bed; not Hell, for thy Redeemer keeps the keyes; not the Dwell, for Gods Holy Angels pitch their tents about

[a] *Mors porta gloriæ Gre. janua vitæ, Ber.*

ut thee, and will not leave thee till they bring
e to Heaven. Thou wast never nearer Eter-
l life: glorifie therefore Christ by a blessed
th. Say cheerfully, come Lord Jesus; for
servant commeth unto thee: I am willing,
d, help my weakneſse.

*m sanctified Thoughts, and mournfull sighs of a sick man ready to die.*

NOw for as much as God of his infinite mercy
doth so temper our pain and sickneſse, that
are not alwayes oppreſsed with extremity: but
es us in the midest of our extremities some
ite, to ease and refresh our selves; thou must
e an especiall care (considering how short a
e thou hast, either for ever to loſe or to obtain
aven) to make use of every breathing time,
ch God doth affoord thee; & during that
e time of ease, to gather strength against the
of greater anguish. Therefore in theſe times
elaxation and ease, use some of theſe short
ghts and sighs.

*The first thought.*

eing every man enters into this life in tears,
aſseth it in sweat, and ends it in sorrow, ah
t is there in it that a man should desire to live
longer in it! O What a folly is it, that when
Mariner roweth with all his force to arive at
wished port; and that the traveller never
resteth

reſteth till he comes to his journeys end, we feare to deſcry our Port; and therefore would put back our Bark, to be longer toſſed in this continuall tempeſt! we weep to ſee our journeys end, and therefore deſire our journey to be lengthened, that we may be more tired with a foul and comberſome way.

*The ſpirituall Sigh thereupon:*

O Lord, this life is but a troubleſome Pilgrimage: *few* in dayes, but *full* in evils: and I am weary of it, by reaſon of my ſins: Let me therefore (O Lord) intreat thy Majeſty in this my *bed of ſickneſſe*, as Elias did under the Iuniper tree in his affliction: *It is now enough, O Lord, that I have lived ſo long* in this valley of miſerie: *take my ſoul into thy mercifull hands for I am no better then my Fathers.*

*The ſecond Thought.*

THink with what a body of ſin thou art loaden, Rom. 7: 24. what great civill wars are contained in a little World; Lam. 1: 1. the fleſh fighting againſt the Spirit, paſſion againſt reaſon Gal. 5: 17. Earth againſt Heaven: and the world within thee banding it ſelf for the World without thee; and that but one onely mean remaines to end this conflict, Death; which (in Gods appointed time) will ſeparate thy Spirit from thy fleſh

pure and regenerate part of thy soul, from
t part which is impure and unregenerate.

*The spirituall Sigh upon the second Thought.*

O *Wretched man that I am, who shall deliver me from the body of this death?* Rom. 14. O my sweet Saviour Iesus Christ, *thou hast deemed me with thy precious blood: and because thou hast delivered my soul from sin, mine eyes from tears, and my feet from falling:* 1 Pet. 1. 7. 5: 9. I doe here from the very bottom of my heart, ascribe the whole praise d glory of my salvation. to thy onely grace d mercy; saying (with the holy Apostle;) *anks be unto God which hath given me the victory through our Lord Jesus Christ.* 1 Cor. 15: 7. Psalm. 145.

*The third Thought.*

THinke how it behooves thee to bee assured that thy soule is Christs: for death hath taken ficient gages to assure himself of thy body; in t all thy Senses begin already to die, save onely e sense of pain; but sith the beginning of thy ing began with pain, marvell the lesse if the d conclude with dolours. But if those tempol dolours (which onely afflict thy body) be so infull: O Lord: *Who can endure the devouring e? Who can abide the everlasting burning?* Isa. : 14.

*The ſpirituall Sigh upon the third Thought.*

O Lord Jeſus Chriſt, the Son of the living God, who art the onely Phyſician that can eaſe my body from pain; and reſtore my Soul to life eternall; put thy Paſſion, Croſſe, & Death betwixt my Soul and thy Iudgements, and let the merits of thy Obedience ſtand betwixt thy Fathers Juſtice and my diſobedience, and from theſe bodily pains receive my ſoul into thine everlaſting peace: for I cry unto thee with *Stephen Lord Ieſus receive my ſpirit.* Acts 7: 59.

*The fourth Thought.*

THink that the worſt that death can do, is but to ſend thy ſoul, ſooner then thy flesh would be willing, to Chriſt and his heavenly joyes: Remember, that that worſt is thy beſt hope. The worſt therefore of death, is rather a help then a harm.

*The ſpirituall Sigh upon the fourth Thought.*

O Lord Ieſus Chriſt, the Saviour of all them that put their truſt in thee: forſake not him that in miſerie flyeth unto thy Grace for ſuccour and mercy; O ſound that ſweet voice in the ears of my Soul, which thou ſpakeſt unto the penitent thief on the Croſſe, This day ſhalt thou be with me in Paradiſe. Luke 23: 45. For, I, O Lord

ord, do (with the Apostle) from my Soul speak
to thee, I *desire to be dissolved, and to be with*
*hrist.*

## *The fifth Thought.*

THink (if thou fearest to die) That in Mount
Sion there is no death: Isa. 25: 7, 8. for he
t believeth in Christ shall never die, Iohn. 11:
. And if thou darest to live, without doubt the
e eternall (whereunto this life is a passage) sur-
sseth all. There do all the faithfull departed
aving ended their miseries) live with Christ in
yes; and thither shall all the godly which sur-
re, be gathered out of their troubles, to enjoy
th him eternall rest.

## *The spirituall Sigh upon the fist Thought.*

O Lord thou seest the malice of Satan, who
(not contenting himself, *like a roaring*
, 1 Pet. 5: 8. all the dayes and nights of our
, to seek our destruction) shews himself most
ie, when thy Children are weakest and neerest
their end, O Lord reprove him, and preserve
y soul. He seeks to terrifie me with death,
ich my sins have deserved; but let thy holy
irit comfort my soul with the assurance of
rnall Life, which thy Blood hath purchased.
uage my pain, increase my patience, (and if
e thy blessed will) end my troubles: for my
beseecheth thee, with old blessed *Simeon, Lord*

*now let me thy servant depart in peace, according to thy Word.* Luke 22: 9.

## *The sixt Thought.*

THink with thy self, what a blessing God hath bestowed upon thee above many millions of the world, that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship the true God falsely: Thou hast lived in a true Christian Church, and hast grace to die in the true Christian Faith, and to be buried in the *Sepulchre of Gods Servants*, who all wait for the *hope of Israel*, the raising of their bodies in the Resurrection of the Iust. Acts 26: 6, 7. Luke 14: 14.

## *The spirituall Sigh upon the sixt Thought.*

O Lord Iesus Christ, *who art the Resurrection and the life*, Joh. 11: 2, 26. ver. 24. *in whom whosoever believeth, shall live though he were dead.* I believe, that whosoever liveth and believeth in thee shall never die: I know that I shall rise again in the Resurrection of the last day: for I am sure that thou my Redeemer liveſt: *And though that after my death worms destroy this body, yet I shall see thee my Lord and my God in this flesh.* Job. 19: 25, 26. Grant therefore, O Christ, for thy bitter death and Passions sake, that at that day I may be one of them

em to whom thou wilt pronounce that joyfull
tence; *Come ye blessed of my Father, inherit*
*kingdome prepared for you before the founda-*
*on of the world.* Matth. 25: 4.

## *The seventh Thought.*

THink with thy self how Christ endured for thee a *cursed death*, Gal. 3: 13. and the ath of God, which was due unto thy sins, and at terrible pain and cruel torments the Apost- and Martyrs have voluntarily suffered for the fence of Christs Faith, when they might have ed by dissembling or denying him: how much re willing shouldest thou be to depart in the ith of Christ, having lesse pains to torment e; and more means to comfort thee?

## *The Spirituall Sigh upon the seventh Thought.*

O Lord, my sins have deserved the pains of Hell, and eternall death: much more these herly corrections, wherewith thou doest afflict , *But O blessed Lamb of God, which takest ay the sins of the World*, Ioh. 1: 25. *have mercy n me; and wash away all my filthy sins with most precious blood*: Rev. 5: 1. *and receive my into thy heavenly Kingdome; for into thy hands, Father, I commend my Spirit*, Luke 23: 4. *thou hast redeemed me, O Lord, thou God of th*, Psalm. 31: 5.

*The ſick perſon ought now to ſend for ſome godly and religious Paſtor.*

IN any wiſe remember (if conveniently it may be) to ſend for ſome godly and religious Paſtor, not onely to pray for thee at thy death (for God in ſuch a caſe hath promiſed *to hear the Prayers of the righteous Prophet, and Elders of the Church* Gen. 20: 7. Ier. 18: 20, and 3, 1. Ezech. 4: 14. 1 Sam. 9: 7, & 21, 19, 22. 1 Sam. 5: 14, 15, 16.) but alſo upon thy confeſſion, and unfained repentance, to abſolve thee of thy ſins. For, as Chriſt hath given him a Calling, to *baptize thee unto repentance for the remiſſion of thy ſins*; Mark 1: 4. Act. 19: 5. ſo hath he likewiſe given him a calling and power, & authority, (upon repentance) to abſolve thee from thy ſins. 1 Cor. 5: 4. 1 Cor. 10: 1. *I will give thee the Keyes of the Kingdome of Heaven, and whatſoever thou ſhalt bind upon earth, ſhall be bound in Heaven; and whatſoever thou ſhall looſe on earth, ſhall be looſed in Heaven.* Matt. 16: 19. Matt. 18: 18. And again, *Verily I ſay unto you, Whatſoever ye binde on earth, ſhall be bound in Heaven, and whatſoever ye looſe in earth, ſhall be looſed in heaven*: Ioh. 20: 21. And again, *Receive ye the Holy Ghoſt whoſoever ſins ye remit, they are remitted unto them; and whoſoever ſins ye retain, they are retained.* This doctrine was as ancient in the Church of God, as Job: for Elihu tels him, That

what

hen GOD *ſtrikes a man with malady on his bed, that his ſoul draweth near the grave, and his fe to the buriers*: Iob. 33: 13. if there be any eſſenger with him, or an Interpreter, one of a ouſand, to declare unto man his Righteouſneſſe, en will he have mercy upon him, *&c.* And anerable hereunto (ſaith Iames) *If the ſick have mmitted ſins*, (upon his repentance, & the yers of the Elders) *they ſhall be forgiven him: ſe have power to ſhut Heaven, and to deliver he* ſcandalous impenitent ſinners) *to Sathan*; Cor. 5: 5. For, *the weapons of their warfare not carnall, but mighty through God, to caſt wne*, &c. *and to have vengeance in readineſſe ainſt all diſobedience*: 2 Cor. 10: 9, &c. They re the Key of looſing, therefore the power of ſolving.

The Biſhops and (*a*) Paſtors of the Church do t forgive ſin by any abſolute power of their n (for ſo onely Chriſt their Maſter forgiveth ) but Miniſterially, as the ſervants of Chriſt, ſtewards, to whoſe fidelity the Lord and Ma- hath committed his Keyes: 1 Cor. 5: 4. 1 r. 4: 1, 2. Act. 13: 38. and that is, when they declare and pronounce either publikely or priely, by the word of God, what bindeth, what ſeth, and the mercies of God to penitent ſin- rs; or his Iudgement to impenitent and obſtie perſons: and ſo do apply the generall promi-



(*a*) *Miniſtri peccata remittunt, non autexouſios ſed or ikos.*

*The sick person ought now to send for some godly and religious Pastor.*

IN any wise remember (if conveniently it may be) to send for some godly and religious Pastor, not onely to pray for thee at thy death (for God in such a case hath promised *to hear the Prayers of the righteous Prophet, and Elders of the Church* Gen. 20: 7. Ier. 18: 20, and 3, 1. Ezech. 4: 14. 1 Sam. 9: 7, & 21, 19, 22. 1 Sam. 5: 14, 15, 16.) but also upon thy confession, and unfained repentance, to absolve thee of thy sins. For, as Christ hath given him a Calling, to *baptize thee unto repentance for the remission of thy sins*; Mark 1: 4. Act. 19: 5. so hath he likewise given him a calling and power, & authority, (upon repentance) to absolve thee from thy sins. 1 Cor. 5: 4. 1 Cor. 10: 1. *I will give thee the Keyes of the Kingdome of Heaven, and whatsoever thou shalt bind upon earth, shall be bound in Heaven; and whatsoever thou shall loose on earth, shall be loosed in Heaven.* Matt. 16: 19. Matt. 18: 18. And again, *Verily I say unto you, Whatsoever ye binde on earth, shall be bound in Heaven, and whatsoever ye loose in earth, shall be loosed in heaven*: Ioh. 20: 21. And again, *Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.* This doctrine was as ancient in the Church of God, as Job: for Elihu tels him, That

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ſes or threatnings to the penitent or impenitent. For Chriſt from Heaven doth by them [as by his Miniſters on earth [a]] declare whom he remitteth & bindeth, and to whom he will open the Gates of heaven, and againſt whom he will ſhut them. And therefore it is not ſaid: whoſe ſins ye ſignifie to be remitted, but whoſe ſins ye remit: They then do remit ſin, becauſe Chriſt by their miniſtery remitteth ſins; as *Chriſt* by his *Diſciples looſed Lazarus*, Ioh. 11:44. And as no water could waſh away *Naamans* Leproſie, but the water of Iordan, [though other Rivers were as clear, becauſe the promiſe was annexed unto the Water of Iordan, and not of other Rivers; So, though another man may pronounce the ſame words, yet have they not the ſame efficacy and power to work on the Conſcience, as when they are pronounced from the mouth of Chriſts Miniſters, becauſe that the promiſe is annexed to the Word of God in their mouthes: Iohn. 20: 23. for them hath he choſen, Act. 1: 24. ſeparated Act. 13: 2. and ſet apart Rom. 1: 1. for this work and to them he hath committed the *Miniſtery and word of reconſiliation*, 2 Cor. 5: 18, 19. by their holy *calling*, and *ordination* Act. 13. 2. 1 Cor.

(a) To this end ſaith Baſil. in Aſcet. c. 13. *Chriſtus omnibus Paſtoribus & Doctoribus æqualem tribuit poteſtatem, cujus ſignum eſt, quod omnes ex æquo ligant & ſolvunt ut Petrus. Papiſts dare not deny this. Quilibet ſacerdos (quantum eſt ex virtute clavium) habet poteſtatem indifferenter in omnes. In ſupplement. Theſ. 4, lobn. 10.*

1 Cor. 1. Heb. 5: 4. they have received the Holy Ghoſt, & the miniſteriall power of binding & looſing. They are ſent forth of the Holy Ghoſt, for this work whereunto he hath called them.

And Chriſt gives his Miniſters power to forgive ſins to the penitent, in the ſame words that he teacheth us in the Lords Prayer, to deſire God to forgive us our ſins; to aſſure all penitent ſinners, that God by his Miniſters abſolution, doth fully, through the merits of Chriſts blood, forgive them all their ſins. So that what Chriſt decreeth in Heaven, In foro Iudicii, the ſame he declareth on earth by his reconciling Miniſters, in foro pœnitentiæ: ſo that as God hath reconciled the world to himſelf by Ieſus Chriſt; ſo hath he (ſaith the Apoſtle) given unto us the Miniſtery of reconciliation.

He that ſent them to baptize, ſaying, go & teach all nations, baptizing them, &c. ſent them alſo to remit ſins, ſaying, As my Father ſent me, ſo ſend I you: whoſoever ſins ye remit, they are remitted unto them &c. Iohn 20: 12, 13. Is therefore none can baptize. (though he uſe the ſame water and words) but onely the lawfull Miniſter 1 Cor. 2: 7, 10 Heb. 5: 4. whom Chriſt hath called & authoriſed to this divine & miniſteriall function; ſo though others may comfort with good words, yet none can abſolve from ſin, but onely thoſe to whom Chriſt hath committed the holy Miniſtery & word of reconciliation: 2 Cor. 5: 18: 19. and of their abſolution Chriſt

ſpeaketh, he that heareth you heareth me, Luke 10:16. In a doubtfull tittle thou wilt ask the counſel of thy skilful Lawyer, in peril of ſickneſs thou wilt know the advice of thy learned Phyſician, and is there no danger in dread of damnation for a ſinner to be his own Iudge?

Iudicious Calvin (*a*) teacheth this point of Doctrine moſt plainly: Etſi omnes mutuo nos debeamus conſolari, &c. *Although* (ſaith he) *we ought to comfort & confirm one another in the confidence of Gods mercy; yet we ſee that the Miniſters are appointed as witneſſes and ſureties to aſcertain our Conſciences of the remiſſion of Sins: Inſomuch as they are ſaid to remit ſins, and to looſe ſouls. Let every faithfull man therefore remember, that it is his duty (if inwardly he be vexed and afflicted with the ſenſe of his ſins) not to neglect that remedy which is offered unto him by the Lord, to wit, that* [*for the eaſing of his Conſcience*] *he make private confeſſion of his ſins unto his Paſtor; and that he deſire his private endeavour for the application of ſome comfort unto his ſoul, whoſe office it is* [*both publikely and privately*] *to adminiſter Euangelicall Conſolation to Gods people.*

Beza highly (*b*) commendeth this practiſe: and Luther ſaith, That he had rather loſe a thouſand worlds, then ſuffer private confeſſion to be thruſt out of the Church. Our Church hath ever moſt ſoundly

(*a*) Lib. 4. *Inſt.* c. 4. ſect. 12. (*b*) *In Annot. Luther to* fol. 199. & ſeqq.

[a] soundly maintained the truth of this doctrine, but most justly abolished the tyrannous and Antichristian abuse of Popish Auricular confession, which they thrust upon the souls of Christians, as an Expiatory sacrifice, and a meritorious satisfaction for sin; racking their Consciences to confesse, when they feel no distresse, and to enumerate all their sins, which is impossible: that by this means they might dive into the secrets of all men, which oft times hath proved pernicious, not onely to private persons, but to publike States. But the truth of Gods Word is, that no person, having received orders in the Church of Rome, can truly absolve a sinner: for the Keyes of Absolution are two: the one is the Key of Authority, and that onely Christ hath: Rev. 3:9. Mat. 2:7. Luk. 5:21. the other is the Key of Ministery, and this he gives to his Ministers, who are therefore called the Ministers of Christ; Mat. 16:10. The Stewards of Gods Mysteries: 2 Cor. 4:1. the Ambassadours of Reconciliation, 1 Cor. 5:20. Bishops, Pastors, Elders, &c. [b] But Christ never ordained in the NeW Testament, any order of sacrificing Priests, neither is the name *Hierus*, which properly signifieth Sacerdos,



(a) Witnes our Liturgy D. Hol. absolved D. Rainold, he not being able to speak, kissed the hand wherewith he was absolved. (b). *Ministerii clavis duplex est, una potestatis discernendi.* 1 *Cor.* 12:10. 1 *Ioh.* 4:1. *Ier.* 23:15. *Alia est potestas legendi & absolvendi, Iohn.* 2:8. *Matt.* 17:7. *Heb.* 7:24, 27, 28.

or sacrificing Priest, given to any officer of Christ in all the New Testament: Neither do we read in all the New Testament, of any, who confessed himself to a Priest, but Iudas. Neither is there any reall Priest in the New Testament, but onely Christ. Neither is there any *part of his Priesthood* to be now accomplished on *Earth*; Heb. 8: 4. Heb. 7: 15. but that which he fulfilleth in Heaven, by making intercession for us. Seeing therefore Christ never ordained any order of Sacrificing Priests; & that Popish Priests scorn the name of Ministers of the Gospell, to whom onely Christ committeth his Keyes: It necessarily followeth, that no Popish Priest can truly either excommunicate, or absolve any sinner; or have any lawfull right to meddle with Christs Keyes. But the Antichristian abuse of this Divine Ordinance should not abolish the lawfull use thereof betwixt Christians & their Pastours, in *cases* of *distresse* of *conscience*, for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud-heart*; nor to raise up an humble spirit, then this spirituall conference between the Pastor and people committed to their charge. If any sin therefore troubleth thy conscience, confesse it to Gods Minister, ask his Counsell, and if thou dost truly repent, receive his Absolution: And then doubt not in foro conscientiæ but thy sins are as verily forgiven on earth, as if thou didst hear Christ himself in foro Iudicii, pronouncing them to be forgiven in Heaven.

Heaven. He that heareth you, heareth me. Luke 10: 16. Trie this, and tell me whether thou shalt not find more eaſe in thy conſcience, then can be expreſſed in words. Did prophane men conſider the Dignity of this Divine calling, they would the more honour the calling, & reverence the perſons.

The ſick man (having thus eaſed his conſcience, and received his abſolution) may do well (having a convenient number of faithfull Chriſtians joyned with him) to receive the holy Sacrament of the Lords Supper, to encourage him in his Faith; to diſcourage the devil in his aſſaults. In this reſpect the (a) Councell of Nice termeth this Sacrament, *Viaticum*, *the ſouls proviſion for her journey*. And albeit the Lords Supper be an Eccleſiaſticall action, yet for as much as our Lord (at the firſt inſtitution) celebrated it in a private houſe, Matt. 26: 18. Luk. 22: 12. and that S. Paul termeth the houſes of Chriſtians, the Churches of Chriſt: Rom. 16: 5. Phil. 2. v. 2. and that Chriſt himſelf hath promiſed *to be in the middeſt of the faithfull, where but two or three are gathered together in his name*. Mat. 18: 20. I ſee no reaſon, but if Chriſtians deſire it (when they are not, through ſickneſſe, able to come to the Church, but that they ſhould receive, and Paſtors ought to adminiſter unto them the Sacraments at home. He Sheweth more Simplicity then knowledge, who thinks that this ſavours of a pri-

(a) *Concil. Nic. Can.* 12.

a private Masse: for a Masse is called private, not because it is said in a private house, but because as Bishop (a) Iewell teacheth out of (b) Aquinas the Priest receiveth the Sacrament himself alone, without distribution made unto others: and then it is private, although the whole Parish be present and look upon him. There is as much difference between such a Communion, and the Antichristian idoll of a private Masse, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, Christ his institution is observed; Many faithfull Brethren meet together, and tarry one for another, Christ his death is remembred and shewed, & the Minister, together with the faithfull, and the sick party do communicate. M. Calvin (c) saith, That he doth very willingly admit administring of that communion to them that are sick, when the case & opportunity so requireth: & in (d) another place he saith; *That he hath many weighty reasons to compell him not to deny the Lords Supper unto the sick.* Yet I would wish all Christians to use to receive often

(in

(a) Iewell against Harding. Art. 1. of private. Masse. Fol. 4. (b) *In missis, privatis sufficit si unus sit præsens, scilicet Minister, qui populi totius personam gerit. Aqu. par. 3. quæst. 38. Art. 3.* (c) *De cœna administratione ita sentio, libenter admittendum esse hunc morem, ut apud ægrotos celebretur communio, cum res ita & opportunitas feret. Epist 51.* (d) *Cur cœnam ægrotis negandam esse non arbitror, multa & gravia causæ me impellunt, Ep. 93: 1.*

their health) especially once every moneth with the whole Church; for then they shall not need so much to assemble their friends upon such occasion, nor so much to be troubled themselves for want of the Sacrament. For as Master Perkins (*a*) saith very well, The fruit and efficacy of the Sacrament is not to be restreined to the time of receiving, *but it extends it self to the whole time of mans life afterwards*; the efficacy whereof, did men throughly understand, they should not need to be often exhorted to receive it.

As therefore when a wicked Liver dyeth, he may say to Death, as Ahab said to Eliah, 2 Kings 21: 20. Hast thou found me, O *mine enemy?* upon the other side, when it is told a penitent sinner, that death knocks at the door, & begins to look him in the face, he may say of death, as David said of Ahimaaz, 2 *Sam.* 17: 20. Let him come and welcome: for he is a good man, and commeth with good tidings: he is the messenger of Christ, and bringeth unto me the joyfull news of eternall Life. [*b*] And as the Red Sea was a gulph to drown the Egyptians to destruction; but a passage to the Israelites to conveigh them to Canaans possession: so death to the wicked, is a sink to hell and condemnation; but to the godly, the Gate to everlasting life and salvation. And one day of a [*c*] blessed death, will make

(*a*) Perk. his right way to dying well. (*b*) *Ut moriare vivere disce pie.* [*c*] *Summum hominis bonum, bonus exitus.*

make an amends for all the ſorrows of a bitter life.

When therefore thou perceiveſt thy Soul departing from thy body, pray with thy tongue if thou canſt, elſe pray in thy heart and mind theſe words, fixing the eyes of thy ſoul upon Jeſus Chriſt thy Saviour.

*A Prayer at the yeelding up of the Ghoſt.*

O Lambe of God, Ioh. 1. 29. which by thy Blood haſt taken away the ſins of the World, have mercy upon me a ſinner, Lord Jeſus receive my Spirit, Act. 7: 19. Amen.

*When the ſick party is departing, let the faithfull that are preſent, kneel down and commend his ſoul to God, in theſe or the like words.*

O Gracious God, and mercifull Father, who art our refuge and ſtrength, and a very preſent help in trouble; lift up the light of thy favourable countenance at this inſtant upon thy Servant, that now cometh to appear in thy preſence: waſh away, good Lord, all his ſinnes, by the merits of Chriſt Jeſus blood, that they may never be laid to his charge. Increaſe his Faith, preſerve and keep ſafe his Soul from the danger of the devill, and his wicked Angels. Comfort him with thy holy Spirit, cauſe him now to feel that thou art his loving Father, and that he is thy Child

hild by Adoption and Grace. Save, O Christ, e price of thine own blood, and suffer him not be lost, whom thou hast bought so deerly. eceive his soul, as thou didst the penitent Thief to thy heavenly Paradise: Let thy blessed Angels onduct him thither, as they carried the soul of azarus; and grant unto him a joyfull resurrection at the last day. O Father, hear us for im, and hear thine own Son, our onely Mediator, that sits at thy right hand, for him and us all: ven for the merits of that bitter death and passion hich he hath suffered for us: In confidence whereof, we now recommend his soul into thy fatherly nds, in that blessed Prayer, which our Saviour th taught us, in all times of our troubles, to say to thee, *Our Father*, &c.

## *Thus far of the Practice of Piety in dying in the Lord.*

## *Now followeth the Practice of Piety in dying for the Lord.*

THe Practice of Piety in dying for the Lord, is termed Martyrdome. (a) Martyrdom is e testimony which a Christian beareth to the octrine of the Gospel, by enduring any kind of eath to invite many, and to confirm all, to imace the truth thereof. To this kind of death Christ

(a) *Sanguis Martyrum Semen Ecclesiæ.*

(a) Christ hath promised a Crown: Be thou faithfull unto death, and I will give thee the crown of life. Which promise the Church so firmly beleeveth, that they termed Martyrdom it self a Crown: And God, to animate Christians to this excellent prize, would, by a prediction, that Stephen, the first Christian Martyr, should have his name of a Crown.

Of Martyrdome there are three kinds:

1. *Sola voluntate*, in will only, as John the Euangelist, who (being boiled in a Cauldron of Oil) came out rather anointed then sod, and died of old age at Ephesus.

2. *Solo opere*, in deed onely: as the Innocents of Bethlehem. Matt. 2.

3. *Voluntate & opere*, Both in will and deed: as in the Primitive Church, Stephen, Acts 7. Polycarpus, Ignatius, Laurentius, Romanus, Antiochianus, and thousands. And in our daies, Cranmer, Latimer, Hooper, Ridley, Farrar, Bradford, Philpot, Sanders, Glover, Taylor and others innumerable: (b) whose fiery zeal to Gods truth, brought them to the flames of Martyrdome, to seal Christs faith. 1 Pet. 2: 29. It is not the cruelty of the death, but the innocencie & holinesse of the

(a) *Martyres acceperunt non dederunt coronam. Deo Martyrio coronatus Paul Rev. 2: 10. Ber. Ser. in fest. Innoc. Erid. Nau in vita Iohan. Flores hist. ad An. 59.* [c] *Acts & Monuments.*

cauſe, (a) that maketh a Martyr. Neither
n erronious conſcience a ſufficient warrant to
er Martyrdome, becauſe Science in Gods word
ſt direct conſcience in mans heart. For they
o killed the Apoſtles, in their eronious conſcien-
, thought they did God good ſervices: and Paul
zeal breathed out ſlaughters againſt the Lords
nts. Now whether the cauſe of our Seminary
ieſts and Jeſuites be ſo holy, true and innocent,
hat it may warrant their conſciences to ſuffer
th, and to hazard their eternall ſalvation
on, let Pauls Epiſtle written to the ancient
riſtian Romans be judge. (b) And it will
ainly appeare, that the Doctrine which S. Paul
ght to the ancient Church of Rome, is ex dia-
tro oppoſite in 26. fundamentall points of true
ligion, to that which the new Church of Rome
cheth and maintaineth. For S. Paul taught the
nitive Church of Rome.

1. That our Election is of Gods free grace,
not ex operibus prævisis, Rom. 9: 12. Rom.
:5, 6.

2. That we are juſtified before God by faith
ly, without good works. Rom. 3: 20, 28, &
, &c. Rom. 1: 17.

3. That the good works of the regenerate,
not of their own condignity meritorious, nor
ſuch

[a] *Cauſa, non paſſi, facit Martyrem, Aug. Ep. 6: 1 martes ſed mores D. Bryſ. Tho. Aqu. 12. queſt 19. art. 6.* 16: 2. *Act. 9: 1. Phil. 3: 6.* [b] *Epiſtola ad Romanos* *ua Epiſtola in Romanos.*

such as can deserve Heaven. Rom. 8: 18, & 11. 6, & 6, 23,

4. That *those Books onely are Gods Oracles and Canonicall Scripture*, which were commited to the custody & credit of the Iewes, Rom. 3:2, and 9, 2, and 16, 16. such were never the Apocrypha.

5. That the Holy Scriptures have Gods authority (a) Rom. 9: 17. Rom. 3: 4. Rom. 11: 32. conferred with Gal. 3: 21. Therefore above the authority of the Church.

6. That all, as well Laity as Clergy, that will be saved, must familiarly read or know the holy Scriptures, Rom. 15: 4. Rom. 10: 1, 2. Rom. 16, 26.

7. That all Images made of the true God are very Idols, Rom. 1: 23, and Rom. 2: 22. conferred.

8. That to bow the knee religiously to an Image, or to worship any creature, is meer Idolatry. Rom. 11: 4. and a lying service, Rom. 1: 25.

9. That we must not pray unto any, but to God onely, in whom we beleeve, Rom. 10: 13, 14. Rom. 8: 15, 27, therefore not to Saints and Angels.

10. That Christ is our onely Intercessor in Heaven

(a) Note that the Scripture saith, & God saith the Scripture concludeth, is all one with Paul's ta eidola. having reference to what he spake before Rom. 1: 22. Images.

Heaven, Rom. 8: 34. Rom. 5: 2. Rom. 16: 27.

11. That the only Sacrifice of Christians, is nothing but the spirituall sacrificing of their Souls and bodies to serve God in Holines and Righteousnesse, Rom. 12, 1. Rom. 13: 16. therefore no real sacrificing of Christ in the masse.

12. That the religious worship, called doulia, as well as latria, belongeth to God alone Rom, 9. Rom. 12: 11. Rom. 6: 18. conferred.

13. That all Christians are to pray unto God in their own native language, Rom. 14: 11.

14. That we have not of our selves, in the state of corruption free will unto good. Rom. 7: 8. &c. Rom. 9: 16.

15. That Concupiscence in the Regenerate, is sin. Rom. 7: 7, 8, 10.

16. That the Sacraments do not confer grace *ex opere operato*, but signe and seal that it is conferred already unto us. Rom. 4: 11, 12. Rom. 18, 29.

17. That every true beleeving Christian may in this life be assured of his salvation, Rom. 8: 9, 34, 35, &c.

18. That no man in this life, since Adams fall, can perfectly fulfill the Commandements of God. Rom. 7: 10. &c. Rom. 3: 29, &c. Rom. 2: 32.

19. That to place Religion in the difference of Meates and Dayes, is superstition, Rom. 14: 6, 9, 17, 23.

20. That the imputed righteousnesse of Christ, is

is that only that makes us just before God, Rom. 4: 9, 17, 23.

21. That Christs flesh was made of the Seed of David, by Incarnation: not of a Wafer Cake by Transubstantiation, Rom. 1: 3.

22. That all true Christians are Saints, and not those whom the Pope onely doth canonize. Rom. 1: 7 Rom. 8: 27. Rom. 2: 15, 31. Rom. 16: 2, and 15. Rom. 15, 25.

23. That Ipse, Christ, the God of peace, and not Ipsa, the Woman, should bruise the Serpents head, Rom. 16: 20.

24. That every soul must of conscience be subject, and pay tribute to the Higher Powers, that is, the Magistrates which bear the sword Rom. 13: 1, 2, &c. and therefore the Pope and all Prelates must be subject to their Emperours, Kings, & Magistrates, unlesse they will bring Damnation upon their Souls, as Traitors, that resist God and his Ordinance. Rom. 13: 2.

25. That Paul (not Peter) was ordained by the grace

(a) It seemes by Rom. 15: 19. & the whole last Chapter, that the Christians, who were in Rome before Paul came thither, were converted by those preachers whom he had sent thither before him; for he calls them his helpers v. 3. 9. Kinsmen v, 8, 13. fellow prosoners. v. 7. the first fruits of Achaia, where he had preached. v. 7. all familiar to him and to Tertius, who wrote the Epistle 21. And therefore they came so joyfully to meet Paul at Appii forum, hearing that he was coming toward Rome, Acts, 28: 15.

race of God, to be the chief Apostle of the Gentiles, & consequently of Rome, the chief City of the Gentiles, Rom. 15: 15, 16, 19, &c. Rom. 11: 14, Rom. 16: 6.

26. That the Church of Rome may erre, and fall away from the true Faith, as well as the Church of Jerusalem, or any other particular Church Rom. 11: 20, 21, 22.

And seing the new upstart Church of Rome teacheth in all these, and in innumerable other points clean contrary to that which the Apostles taught the Primitive Romans, let God and this Epistle Judge betwixt them and us; whether of both stands in the true ancient Catholike faith, which the Apostle taught the old Romans? And whether we have not done well to depart from them, so far as they have departed from the Apostl. Doctrine? and whether it be not better to return to Saint Pauls truth, then still to continue Romes error? And if this be true; then let Jesuites, and Seminarie Priests take heed and fear, lest it be not faith, but faction; not truth, but treason; not religion, but rebellion, beginning at Tyber, & ending at Tyburn, which is the cause of their deaths: And being sent from a troublesome Apostaticall Sea, rather then from a peaceable Apostolicall Seat, because they cannot be suffered to perswade Subjects to break their oathes, to withdraw their Alegiance from their Soveraigne, to raise rebellion, to move invasion, to poysone and poyson Queens, to kill & murther Kings, to blow up whole States with Gunpowder;

der; they desperately cast away their own bodies to be hanged and quartered; and (their souls saved, if they belong to God) I wish such honour to all his Saints that sends them. Ps. 149: 9. And I have just cause to fear, that the miracles of Lipsius two Ladies, Blunt stones Boy, Garnet Straw, and the Maids fierie Apron, will not suffice to clear, that these men are not Murtherers of themselves, rather then Martyrs of Christ. (*a*)

And with what conscience can any Papist count Garnet a Martyr, when his own Conscience forced him to confesse that it was for Treason, and not for Religion that he dyed; But if the Priest of such a Gunpowder Gospell be Martyrs, I marvel who are Murderers? If they be Saints, who are Scythians? And who are Cannibals, if they be Catholiques?

But leaving these, if they will be filthy, take their filthines still: let us (to whose fidelity the Lord hath committed his true Faith, as a precious depositum 1 Tim. 6: 20. Prov. 24: 21.) pray unto God that we may lead a holy life, answerable to our holy Faith, in Piety to Christ, and obedience to our King: that if our Saviour shall ever *count us worthy that honour*

*suff*

(*a*) *Ut Alexandri causa sit qui illam scire cupiunt pa fiat: judicatus est Epheſi Aemilio Frontino Proconsule, propter professionis nomen, sed propter perpetrata latrocin cum jam esset prævaricator (& proditor) Euseb. hist. Eccles.* 5: 5, 18.

fer Martyrdome for his *Goſpells* ſake: Acts 5:
be it by open burning at the Stake, as in Q.
aries dayes: or by ſecret murdering, as in the
quiſition houſe; or by outragious maſſacring,
in the Pariſians Mattens) in being blown up
h Gun-powder, as was intended in the Par-
ment Houſe; we may have grace to pray for
e aſſiſtance of his holy Spirit, ſo to ſtrengthen
r frailtie, and to defend his cauſe, as that we
y ſeal with our deaths the Euangelicall truth,
ich we have profeſſed in our lives: That in the
es of our lives we may be bleſſed by his Word,
the day of death be bleſſed in the Lord, and in
day of Iudgement, be the bleſſed of his Fa-
r Luke 11: 28. Rev. 14: 13. Matt. 25: 5.
v. 22: 20. Even ſo grant Lord Jeſus, Amen.

*Divine colloquy between the Soul and her Saviour, concerning the effectuall merits of his dolorous Paſſions.*

Soul.

O Lord, *wherefore diddeſt thou waſh thy Diſciples feet?*

*Chriſt.* To teach thee how thou ſhouldeſt
pare thy ſelf to come to my Supper.

S. *Lord, why wouldeſt thou waſh them thy ſelf?*
13: 14.

C. To teach thee humility, if thou wilt be my
ciple.

S. *Lord, wherefore diddeſt thou before thy*

*death institute thy last Supper?* Luke 22: 19.

C. That thou mightest the better remember my death: and be assured that all the merits thereof are thine.

S. *Lord, wherefore wouldest thou go to such a place, where Iudas knew to find thee?* Iohn 18: 2.

C. That thou mightest know that I went as willingly to suffer for thy sin, as ever thou wentest to any place to commit a sin.

S. *Lord, wherefore wouldest thou begin thy Passions in a Garden?* Ioh. 18: 1.

C. Because that in a Garden thy sin took first beginning. Gen. 3: 3.

S. *Lord, wherefore did thy three select Disciples fall so fast a sleep, when thou beganst to fall into thy agonie?* Matt. 26: 40.

C. To shew that I alone wrought the work of thy Redemption. Isa. 63: 5.

S. *Lord, why were there so many plots and snares laid for thee?* Matt. 26: 4.

C. That I might make thee to escape all the snares of thy ghostly hunter.

S. *Lord, why wouldest thou suffer Iudas (betraying thee) to kisse thee?* Matt. 26: 42.

C. That by enduring the words of dissembling lips, I might there begin to expiate sin, which Satan first brought it into the world. Gen. 3: 4, 6.

S. *Lord, why wouldest thou be sold for thirty pieces of silver?* Matt. 27: 3.

C. Th

C. That I might free thee from perpetuall bon-
ge.

S. *Lord, why dideſt thou pray with ſuch ſtrong*
*ying and teares?* Matt. 26: 39.

C. That I might quench the fury of Gods ju-
ice, which was ſo fiercely kindled againſt thee.
leb. 5: 7.

S. *Lord, why waſt thou ſo affraid, and caſt in-*
*ſuch an Agonie?* Luke 22: 44.

C. That ſuffering the wrath due to thy ſins,
hou mighteſt be more ſecure in thy death, and
nde more comfort in thy croſſes.

S. *Lord, wherefore didſt thou pray ſo oft and ſo*
*rneſtly, that the cup might paſſe from thee?*
Matt. 26: 39, 42, 44.

C. That thou mighteſt perceive the horrour of
at curſe and wrath, which being due to thy ſins,
was then to drink and endure for thee. Gal.
: 13.

S. *Lord, wherefore didſt thou after thy wiſh*
*bmit thy will to the will of thy Father?*

C. To teach thee what thou ſhouldeſt do in
thy afflictions; and how willingly thou ſhoul-
ſt yeeld to bear with patience that Croſſe,
hich thou ſeeſt to come from the juſt hand of thy
avenly Father.

S. *Lord, wherefore diddeſt thou ſweat ſuch*
*ops of water and blood?* Luke 22: 44.

C. That I might cleanſe thee from thy ſtaines
d bloody ſpots.

S. *Lord, why wouldeſt thou be taken, when*

*thou mightest have escaped thine enemies?* Luke 22: 54.

C. That thy spirituall enemies should not take thee, and cast thee into the prison of utter darkness, Matt. 5:25. Matt. 21:13.

S. *Lord, wherefore wouldest thou be forsaken of all thy Disciples?* Matt: 26:56.

C. That I might reconcile thee unto God, of whom thou wast forsaken for thy sins.

S. *Lord, wherefore wouldest thou stand to be apprehended alone?* Iohn. 18: 8.

C. To shew thee, that my love of thy Salvation was more then the love of all my Disciples.

S. *Lord, wherefore was the young man caught by the Souldiers and unstript of his linnen, who came out of his bed, hearing the stir at thy apprehension, and leading to the high Priest?* Mark. 14:51, 52.

C. So shew their outrage in apprehending me, and my power in preserving out of their outragious hands all my Disciples, who otherwise had been worse handled by them, then was that young man.

S. *Lord, wherefore wouldest thou be bound?* Matt. 27: 2.

C. That I might loose the cords of thine iniquities.

S. *Lord, why wast thou denied of Peter?* Luke 22: 57.

C. That I might confesse thee before my father

ther, and thon mightest learn, that there is no truſt in man, and that ſalvation proceeds of my meer mercy.

S. *Lord, wherefore wouldeſt thou bring Peter to repentance by the crowing of a Cock?* Luke 22: 20.

C. That none should deſpiſe the means which GOD hath appointed for their converſion, though they ſeem never ſo mean.

S. *Lord, wherefore diddeſt thou at the Cock crowing turn and look upon Peter?* Luke 22:61.

C. Becauſe thou mightest know, that without the help of my grace, no meanes can turn a ſinner unto God, when he is once fallen from him.

S. *Lord, wherefore waſt thou covered with a purple robe?* Ioh. 19: 5.

C. That thou mightest perceive that it was I that did away thy Scarlet ſins. Iſa. 1: 1.

S. *Lord, wherefore wouldeſt thou be crowned with thorns?* Matt. 27: 29.

C. That by wearing Thornes, the firſt fruits of the curſe, it might appear, that it is I which takes away the ſins and curſe of the world, and crowneth thee with the crown of life and glory. 1 Pet. 5. Rev. 2: 10.

S. *Lord, why was a Reed put into thy hand?* Matt. 27: 20.

C. That it might appear that I came not to break the bruiſed Reed. Matt. 12: 20.

S. *Lord, wherefore waſt thou mocked of the Iewes?* Matt. 27: 39.

C. That

C. That thou mightest insult over Devils, who otherwise would have mocked thee, as the Philistins did Samson. Iudg. 16: 25.

S. *Lord, wherefore wouldest thou have thy blessed face defiled with spittle?* Matt. 26, 27.

C. That I might cleanse thy face from the shame of sin.

S. *Wherefore (Lord) were thine eyes hoodwinked with a vail?* Matt. 14: 63.

C. That thy spirituall blindnesse being removed, thou mightest behold the face of my Father in heaven.

S. *Lord, wherefore did they buffet thee with fists, and beat thee with staves?* Matt. 27: 29. Matt. 27: 15.

C. That thou mightest be freed from th; stroaks and tearings of infernall fiends.

S. *Lord, wherefore wouldest thou be reviled?* Matt. 27: 39.

C. That God might speak peace unto thee by his word and Spirit.

S. *Lord, wherefore was thy face disfigured with blows and blood?* Ioh. 19: 3. Isa. 53: 2.

C. That thy face might shine glorious, as the Angels in Heaven. Matt. 22: 30.

S. *Lord, wherefore wouldest thou be so cruelly scourged?* Ioh 19: 1. Matt. 27: 11.

C. That thou mightest be freed from the sting of Conscience, and whips of everlasting torments.

S. *Lord, wherefore wouldest thou be arraigned*

Pilates *Barre?*

C. That thou mighteſt at the laſt day be acquitted before my Iudgement Seat.

S. *Lord, wherefore wouldeſt thou be falſly accuſed?* Luke 23: 2.

C. That thou shouldeſt not be juſtly condemned.

S. *Lord, wherefore waſt thou turned over to be condemned by a ſtrange Iudge?* Matt. 27: 2.

C. That thou being redeemed from the captivity of a hellish Tyrant, mighteſt be reſtored to God, whoſe own thou art by right.

S. *Wherefore, O Chriſt, didſt thou acknowledge, that* Pilate *had power over thee from above?* Ioh. 19: 11.

C. That Antichriſt (under pretence of being my Vicar) should not exalt *himſelf above all principalities & powers.* Rom. 13: 1. 1 Pet. 2: 13, 14.

S. *Lord, why wouldeſt thou ſuffer thy paſſion under* Pontius Pilate, *being a* Roman Preſident *to Ceſar of Rome?* Luke 22: 2. Ioh. 19: 1, &c.

C. To ſhew that the Ceſarian and Pontifician policy of Rome should chiefly perſecute my Church, and crucifie me in my members. Rev. 11: 7. Rev. 17: 5, 6, 14.

S. *But why, Lord, Wouldeſt thou be condemned?* Ioh. 19: 1. Luke 23: 34.

C. That the Law being condemned in me, you might not be condemned by it. Rom. 8: 3.

S. *But why wast thou condemned, seeing nothing could be proved against thee?* Matt, 27:34.

C. That thou mightest know, that it was not for my fault, but for thine, that I suffered.

S. *Lord, wherefore wast thou led to suffer out of the City?* Iohn. 19: 6. Matt. 27: 34. Heb 13: 13.

C. That I might bring thee to rest in the heavenly City.

S. *Lord, why did the Iewes compell Simon of Cirene, comming out of the field, to carie thy Crosse?* Luke 23: 26. Matt. 27: 32.

C. To shew the weaknesse whereunto the burthen of thy sinnes brought me, and what must be every Christians case which goeth out of the field of this world toward the heavenly Ierusalem.

S. *Lord, why wast thou stripped of thy garments?* Iohn 19:23.

C. That thou mightest see how I forsook all to redeem thee.

S. *Lord, wherefore wouldest thou be lift up upon a Crosse?* Luke 23.

C. That I might lift thee up with me to Heaven.

S. *Lord, wherefore didst thou hang upon a cursed Tree?* Luk. 23: 33.

C. That I might satisfie for the sin committed in eating the forbidden fruit of a tree. Gen. 2:17.

S. *Lord, wherefore wouldest thou hang betwee two theeves?* Luke 23.

C. That thou, my dear soul, mightest hav

pla

place in the midst of heavenly Angels, Ps. 22: 19.

S. *Lord, wherefore were thy hands and feet nailed to the Crosse.* Iohn. 19: 25.

C. To inlarge thy hands to do the works of righteousnesse; and to set thy feet at liberty, to walk in the wayes of peace.

S. *Lord, wherefore did they crucifie thee in* Golgotha, *the place of dead mens sculs?* Matt. 27: 33.

C. To assure thee, that my death is life unto the dead.

S. *Lord, why did not the Souldiers divide thy seamlesse coat?* Ioh. 19: 22.

C. To shew that my Church is one without rent or schisme.

S. *Lord, wherefore dideſt thou taſt vinegar and gall?*

C. That thou mighteſt eate the bread of Angels, and drink the water of life.

S. *Lord, why ſaidſt thou upon the Croſſe, It is finished?* Ioh. 19: 30.

C. That thou mighteſt know, that by my death the Law was fulfilled, and thy Redemption effected. Rom 10: 4 2 Cor. 3: 13.

S. *Lord, why didſt thou cry out upon the Croſſe, my God, my God, why haſt thou forſaken me?* Ioh. 19: 34.

C. Leaſt thou being forſaken of God, shouldeſt have been driven to cry in the pains of Hell, Wo, and alas, for evermore.

S. *Lord, wherefore was there ſuch a general*

*darkneſſe when thou didſt ſuffer and cry out on the Croſſe?* Matt. 27: 45.

C. That thou mighteſt ſee an Image of thoſe hellish pains which I ſuffered, to deliver thee from the endleſſe pains of hell, and everlaſting chains of darkneſſe. 2 Pet. 2: 4. Inde v. 6.

S. *Lord, why wouldeſt thou have thine arms nailed abroad?* Ioh. 19: 23.

C. That I might imbrace thee more lovingly, my ſweet ſoul.

S. *Lord, how did the thief that never wrought good before, obtain Paradiſe upon ſo short repentance?* Luke 23: 43.

C. That thou mayeſt ſee the power of my death, to forgive them that repent, that no ſinner needs deſpaire.

S. *Lord, why did not the other thief, which hanged as neere thee, obtain the like mercy?*

C. Becauſe I leave whom I will, to harden themſelves in their lewdneſſe to deſtruction; that all ſhould fear, and none preſume. Rom. 9: 18. 22.

S. *Lord, wherefore didſt thou cry with ſuch a loud and ſtrong voice in yeelding up the ghoſt?* Matt. 27: 50.

C. That it might appear that no man took my life from me, but that I laid it down of my ſelf. Ioh. 10: 18.

S. *Lord, wherefore didſt thou commend thy ſoul into thy Fathers hands?* Luke 23: 46.

C. To teach thee what thou ſhouldeſt do, being to depart this life. Iohn, 13: 1.

S. *Lord,*

S. Lord, *wherefore did the vail of the Temple rend in twain at thy death?* Matt. 27: 51.

C. To shew that the Leviticall Law should be no longer a partition wall between Iewes and Gentiles: and that the way to heaven is now open to all believers. Eph. 2: 14. Heb. 10: 19, 20.

L. Lord, *wherefore did the earth quake, and the stones cleave at thy death?* Matt. 27: 51.

C. For horrour to bear her Lord dying: and to upbraid the cruell hardnesse of sinners hearts.

S. Lord, *wherefore did not the Souldiers break thy legs; as they did the Theeves, who hanged at thy right and left hand?*

C. That thou mightest know that they had no power to do any more unto me, then the Scripture had foretold that they should do, and I should suffer to save thee.

S. Lord, *wherefore was thy side opened with a speare?*

C. That thou mightest have a way to come nearer my heart.

S. Lord, *therefore ran there out of thy precious side blood and water?*

C. To assure thee that I was slain indeed, seeing my heart-blood gushed out, and the water, which compassed my heart, flowed forth after? Ioh. 19: 34. which once spilt, man must needs die. (a)



(a) There is about mans heart a skin called pericordium containing water, which cooles and moystens the heart, lest it should be scorched with continuall motion: This skin once pierced man cannot live. Columb. Anatom. lib. 7. Horst. de vit. hum. lib. 10 enar. 87, 5.

*S.* Lord, *Wherefore ran the blood first by it self, and the water afterwards by it self, out of thy blessed wound?*

C. To assure the of two things: 1. That by my bloodshedding, Iustification and Sanctification were effected to save thee: 2. That my Spirit by the conscionable use of the water in Baptisme, and blood in the Eucharist, will effect in thee righteousnesse and holinesse, by which thou shalt glorifie me.

*S.* Lord, *wherefore did the graves open at thy death?*

C. To signifie, that Death by my death, had now received his Deaths wound, and was overcome, 1 Ioh. 5: 6. Matt. 27: 52.

*S.* Lord, *wherefore wouldest thou be buried?* Matt. 27: 60.

C. That thy sins might never rise up in judgement against thee.

*S.* Lord, *wherefore wouldest thou be buried by two such honourable Senators, as* Nicodemus, and Ioseph of Arimathea? Matt. 27: 60. Ioh. 19: 39, 40.

C. That the truth of my death (the cause of thy life) might more evidently appear unto all.

*S.* Lord, *wherefore wast thou buried in a new sepulchre, wherein was never man laid before?* Iohn 19: 4. Matt. 27: 60.

C. That it might appear, that I and not another arose: and that by mine own power, not by anothers vertue; like him who revived at the touching

touching of Elishas bones. 2 Kings 13: 1.

*S. Lord, wherefore didst thou raise up thy body again?* Matt. 28: 6.

C. That thou maist be assured that thy sins are discharged, and that thou art justified. Rom. 4: 25.

*S. Lord, wherefore did so many bodies of thy Saints (which slept) arise at thy Resurrection;* Mat. 27: 32. 35.

C. To give an assurance, that all the Saints shall arise by the vertue of my Resurrection, at the last day. Acts 17: 31.

*S. Lord, what shall I render unto thee for all these benefits?* Ps. 116: 11.

C. Love thy Creatour, and become a new creature. Gal. 6: 17.

## *The Souls Soliloquie, ravished in contemplation of the passion of our Lord.*

WHat hast thou done, O my sweet Saviour, and aye blessed Redeemer, that thou wast thus betrayed of Iudas, sold of the Iewes, apprehended as a Malefactour, and led bound as a Lamb to the slaughter? What evill hadst thou committed, that thou shouldest be thus openly arraigned, accused falsly, and unjustly condemned before Annas and Caiaphas, the Iewish Priests, at the Iudgement-Seat of Pilate the Roman President? What was thine offence? Or to whom didst thou ever wrong? that thou shouldest be thus pitifully scourged with whips, crowned with thorns, scoffed with

with floutes, reviled with words, bufferted with fists, and beaten with staves? O Lord, what didst thou deserve, to have thy blessed face spit upon, and covered (as it were) with shame? to have thy garments parted, thy hands and feet nailed to the Crosse: to be lifted up upon the cursed Tree, to be crucified among Theeves, and made to taste gall and vinegar? and in thy deadly extremity, to indure such a Sea of Gods wrath, that made thee to cry out, as if thou hadst been forsaken of God thy Father? yea, to have thy innocent heart pierced with a cruell spear, and thy precious bloud to be spilt out before thy blessed Mothers eyes? Sweet Saviour, how much wast thou tormented to endure all this, seeing I am so much amazed but to think upon it! I enquire for thine offence, but I can find none in thee: no, not so much as *guile to have been found in thy mouth.* 1 Pet. 2:22. Thine enemies are challenged and none of them dare *rebuke thee of sin*: John 8: 46. Thine Accusers (that are suborned) agree not in their witnesse, the Iudge that condemnes thee, openly cleareth thine Innocency; his wife sends him word, that she was warned in a dream, that thou wast a just man, and therefore should take heed of doing injustice unto thee; Matt. 27: 19 The Centurion that executes thee, confesseth thee of a truth, *to be both a just man, and the very Son of God.* The Thief that hangeth with thee; justifieth thee; *that thou hast done nothing amisse.* What is the cause then O Lord, of this thy cruel Ignominy, Passion, and Death? I, O Lord. I am the

the cause of these thy sorrows; my sins wrought thy shame, mine iniquities are the occasion of thy injuries. I have committed the fault, and thou art plagued for the offence: I am guilty, & thou sufferedst the death: I have done the crime, and thou hangedst on the Crosse, Oh the deepnesse of Gods love! Oh the wonderfull disposition of heavenly grace! Oh the unmeasurable measure of divine mercy! The wicked transgresseth, and the just is punished; the guilty is let escape, and the innocent is arraigned: the malefactor is acquitted, and the harmlesse condemned: what the evill Man deserved, the good man suffereth: the servant doth the fault, the Master endures the stroaks. What shall I say? Man sinneth, and God dieth. O Son of God: who can sufficiently expresse thy love? or commend thy pity? or extoll thy praise? I was proud, and thou art humbled: I was disobedient, and thou becamest obedient: I did eat the forbidden fruit, and thou didst hang on the cursed tree; I played the glutton, and thou didlest fast: Evill concupiscence drew me to eat the pleasant Apple, and perfect charity led thee to drink of the bitter Cup. I assayed the sweetnesse of the fruit, and thou diddest taste the bitternesse of the gall: Foolish Eve smiled when I laughed; but blessed Mary wept, when thy heart bled and died. O my God, here I see thy goodnesse, and my badnesse: thy Iustice, and my injustice: the impietie of my flesh, the Piety of thy nature. And now, O blessed Lord, that thou hast endured all this for my sake; what shall I render unto thee

for

for all thy benefits bestowed upon me a sinfull soul? Indeed, Lord, I acknowledge, that I owe thee already for my Creation, more then I am able to pay, for I am in that respect bound with all my powers and affections to love and to adore thee. If I owed my self unto thee, for giving me my self in my creation? what shall I now render unto thee, for giving thy self for me to so cruell a death, to procure my redemption; Great was the benefit that thou wouldest create me of nothing, but what tongue can sufficiently expresse the greatnesse of his grace: that thou diddest redeem me with so deat a price, when I was worse then nothing? Surely, O Lord, if I cannot pay the thanks which I owe thee, (and who can pay thee, who bestoweſt thy graces without either respect of merit, or regard of measure?) it is the abundance of thy blessings that makes me such a bankerupt, that I am so far unable to pay the principall, that I cannot possibly pay so much as the interest of thy love.

But, O my Lord, thou knoweſt, that since the lose of thy Image, by the fall of my first unhappy parents, I cannot love thee with all my might, and my mind, as I should: therefore as thou diddest first cast thy love upon me, when I was a child of wrath, and a lump of the lost and condemned world: so now, I beseech thee, shed abroad thy love by thy Spirit through all my faculties and affections: that though I can never pay thee in that measure of love, which thou hast deserved, yet I may endeavour to pay thee in such a manner,

as thou vouchsafest to accept in mercy; that I may in truth of Heart, love my Neighbour for thy sake, and love thee above all for thine own sake. Let nothing be pleasant unto me, but that which is pleasing unto thee. And, sweet Saviour, suffer me never to be lost or cast away, whom thou hast bought so dearly with thine own most precious blood, O Lord, let me never forget thine infinite love, and this unspeakable benefit of my redemption, without which, it had been better for me never to have been, then to have any being.

And seeing that thou hast vouchsafed me this assistance of thy holy Spirit; suffer me O heavenly Father, who art the Father of Spirits, in the mediation of thy Son, to speak a few words in the ears of my Lord. If thou, O Father, despisest me for mine iniquities, as I have deserved, yet be merciful unto me for the merits of thy Son, who hath suffred so much for me. What if thou seest nothing in me but misery, which might move anger and passion? Yet behold the merits of thy Son, and thou shalt see enough to move thee to mercy & compassion. Behold the mystery of his incarnation, & remit the misery of my transgression: And as oft as the wounds of thy Son appear in thy sight, Oh, let the woes of my sins be hid from thy presence. As oft as the redness of his blood glisters in thine eyes; Oh let the guiltiness of my sinne be blotted out of the Book. The wantonness of my flesh provoked thee unto wrath: Oh, let the chastity of his flesh perswade thee unto mercy: that as my flesh seduced me to

sin,

ſin, ſo his flesh may reduce me unto thy favour. My diſobedience hath deſerved a great revenge, but his obedience merits a greater weight of mercy; for what can man deſerve to ſuffer, which God, made man, cannot merit to have forgiven? When I conſider the greatneſſe of thy Paſſion, then do I ſee the trueneſſe of that ſaying: That Ieſus Chriſt came into the world to ſave the chiefeſt ſinners. Dareſt thou then, O Cain, ſay, that thy ſins are greater then may be forgiven? thou lyeſt like a murtherer: The mercies of one Chriſt are able to forgive a whole world of Cains, if they will believe and repent. The ſins of all ſinners are finite: the mercies of God are infinite: Therefore, O Father, for the bitter death and bloody paſſions ſake, which thy ſon Ieſus Chriſt hath ſuffered for me, and I have now remembred unto thee, pardon and forgive thou unto me all my ſins, and deliver me from the curſe and vengeance which they have juſtly deſerved: and through his merits make me, O Lord, a partaker of thy mercy. It is thy mercy that I ſo earneſtly knok for, Neither ſhall mine importunity ceaſe to call and knock, with the man that would borrow the loaves, untill thou ariſe and open unto me thy gates of Grace. And if thou wilt not beſtow on me the loaves; yet O Lord, deny me not the crums of thy mercy, and thoſe ſhall ſuffice thy hungry hand-maid.

And ſeeing thou requireſt nothing for all thy benefits, but that I love thee in the truth of my inward heart, (whereof a new Creature is the trueſt outward teſtimony) and that is as eaſie for thee

to

to make me a new creature, as to bid me to be such: Create in me, O Christ a new Heart; and renew in me a new spirit: and then thou shalt see how (mortifying old Adam, and his corrupt lusts) I will serve thee as thy new Creature, in a new life: after a new way: with a new tongue, and new manners, with new words, and new works; to the glory of thy Name, and the winning of other sinfull souls unto the Faith by my devout Example.

Keep me for ever, O my Saviour, from the torments of Hell, and Tyranny of the devill. And when I am to depart this life, send thy holy Angels to carry me, as they did the soul of Lazarus, into thy kingdome. Receive me into that most joyfull Paradise, which thou didst promise unto the penitent thief, which at his last gaspe upon the Crosse, so devoutly begged thy mercy and admission into thy Kingdome. Grant this, O Christ, for thine own names sake: to whom (as it is most due) I ascribe all glory, and honour, praise, and dominion, both now and for ever, Amen.

The Chief

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